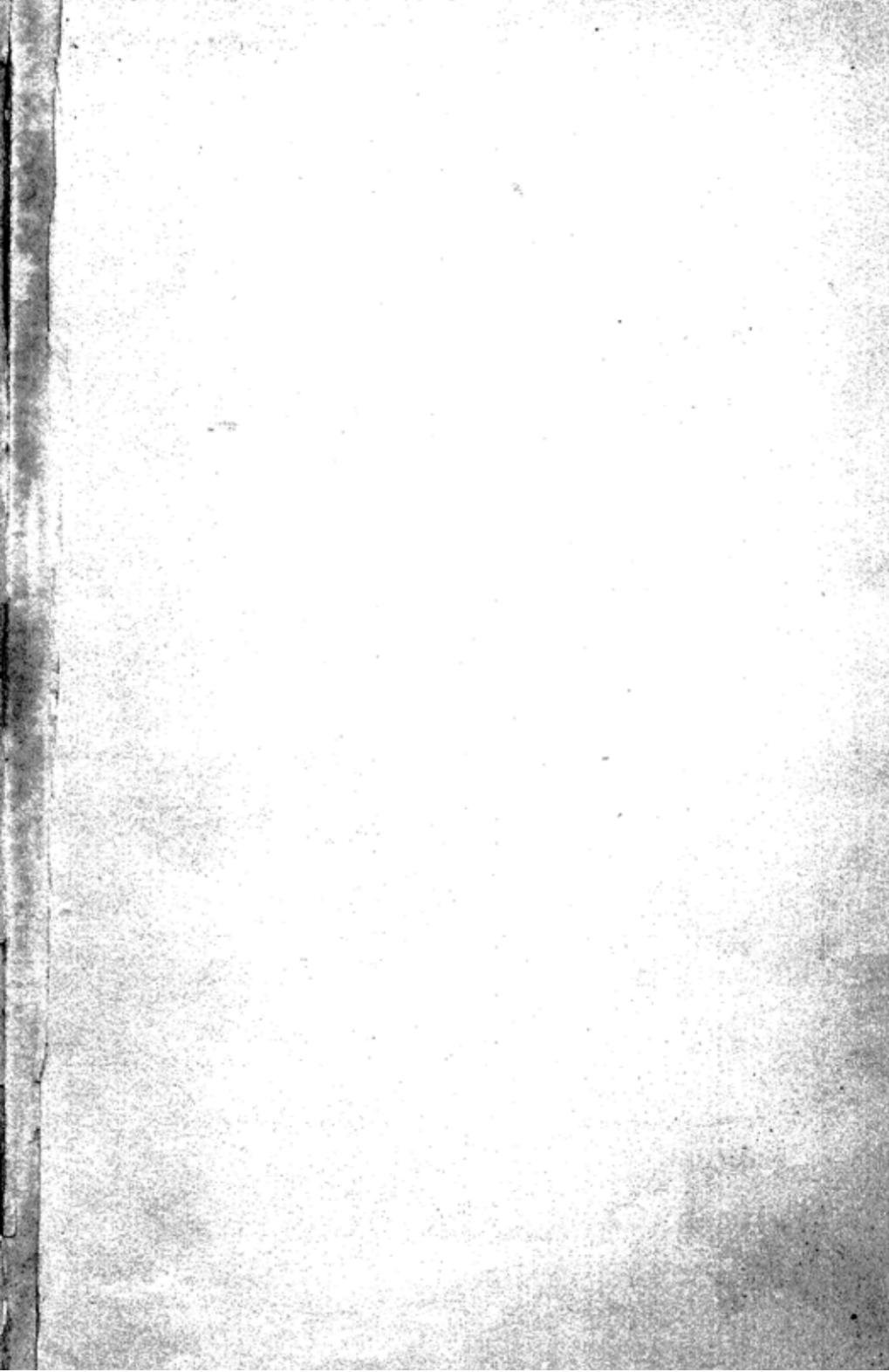


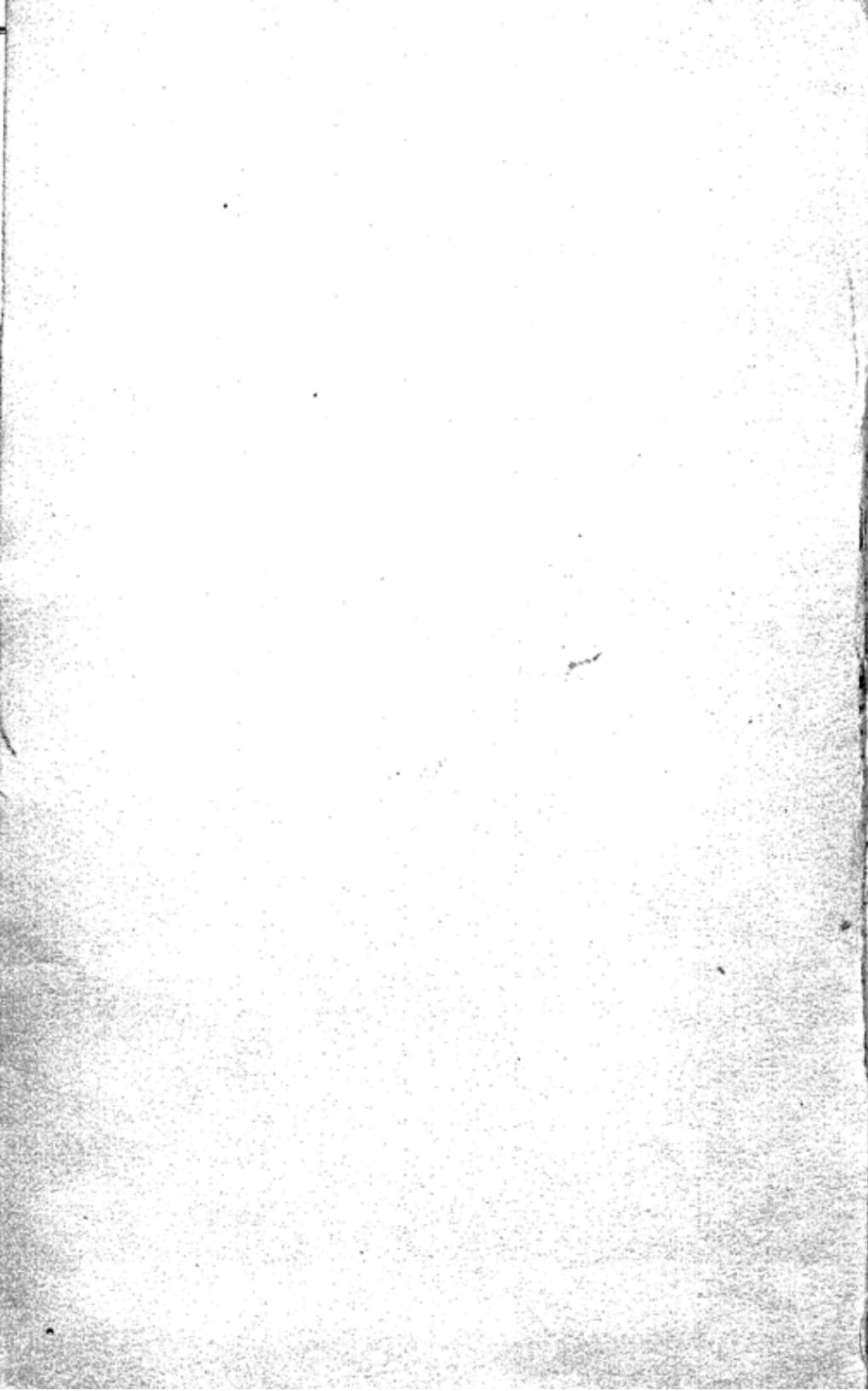
GOVERNMENT OF INDIA
DEPARTMENT OF ARCHAEOLOGY
**CENTRAL ARCHAEOLOGICAL
LIBRARY**

Acc. No. 17504

CALL NO. 091.49137 I.O.L.-old

D.G.A. 79.





Pali Text Society.

CATALOGUE OF PALI MSS.

IN THE

INDIA OFFICE LIBRARY,

BEING

APPENDIX TO THE JOURNAL OF THE PALI
TEXT SOCIETY FOR 1882.



17504

BY

HERMANN OLDENBERG.

091.49137
I.O.L./Old

LONDON:

PUBLISHED FOR THE PALI TEXT SOCIETY,
BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, 7, PATERNOSTER ROW.

1882.

CONTENTS.

	PAGE
PART I. THE SACRED LITERATURE WITH THE COM-	
MENTARIES	59
,, II. GRAMMATICAL WORKS	86
,, III. HISTORICAL AND MISCELLANEOUS WORKS	108

CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI
Acc. No. ~~17504~~
Date 2.3.59
Ref. No. 091-49/37/ 9.02/old.

Received from Mr. Alexander, 15.2.1959
No. 22.50

PALI MANUSCRIPTS

IN THE

INDIA OFFICE LIBRARY.

I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

1 (Phayre Collection).

Manuscript of the whole *Tipitaka* presented by the King of Burma.

The MS., written in the Burmese character, consists of 29 volumes, each of which, wrapped up in a piece of silk, is placed in a wooden box. Most of the single volumes contain the dates of Sakkarāj 1202 or 1203 (A.D. 1841–42). In correctness this manuscript far surpasses most of the MSS. written in Burma which I have seen. The contents of the single volumes are :

I. VINAYAPITAKA.

1. *Suttavibhaṅga* (first part). 195 leaves, signed with the Burmese letters ka—thi ; 8 lines.
2. *Suttavibhaṅga* (second part). 217 leaves (ka—dha) ; 8 lines (*Bhikkhuvibhaṅga*, fol. ka—to ; *Bhikkhunivibhaṅga*, fol. tau—dha).
3. *Mahāvagga*. 249 leaves (ka—po) ; 8 lines.
4. *Cullavagga*. 181 leaves (ka—ñāh and mū ; the leaves ta—mu are missing) ; 8 lines.
5. *Parivāra*. 213 leaves (ka—do) ; 8 lines.

II. SUTTAPITAKA.

6. *Dīghanikāya*. 360 leaves (ka—hāh ; the letters ba—bāh are omitted) ; 8 lines.
7. The *Mulapaññāsaka* of the *Majjhimanikāya*. 219 leaves

(ka-dam; the leaf kai has been repeated twice; two different leaves are signed nî); 8 lines.

8. The *Majjhimapaññâsaka* of the *Majjhimanikâya*. 234 leaves (ka-nû); 8 lines.

9. The *Uparipaññâsaka* of the *Majjhimanikâya*. 164 leaves (ka—lhai); 9 lines.

10. The first three vaggas of the *Samyuttanikâya*. 264 leaves (ka—phâh); 10 lines.

11. The *Salayatanavagga* (fourth vagga of the *Samyutta-nikâya*). 192 leaves (ka—tâh); 8 lines.

12. The *Mahâraggasamyutta* (fifth vagga of the *Samyutta-nikâya*). 218 leaves (tha—khyâ); 8 lines.

13. The first four nipâtas of the *Anguttaranikâya*. 212 leaves (tha—dai); 10 lines.

14. The fifth to the seventh nipâta of the *Anguttaranikâya*, 211 leaves (ka—de); 10 lines.

15. The eighth to the eleventh nipâta of the *Anguttaranikâya*. 301 leaves (ka—ya); 9 lines.

16. Six of the small works composing the *Khuddakanikâya*, viz.:—

a. *Khuddakapâtha*. 5 leaves (ka—ku); 9 lines.

b. *Udâna*. 54 leaves (ka—nû); 9 lines.

c. *Itivuttaka*. 29 leaves (ka—gu); 9 lines.

d. *Suttanipâta*. 52 leaves (ka—nî); 9 lines.

e. *Vimânarathu*. 34 leaves (ka—gau); 9 lines.

f. *Petavarathu*. 26 leaves (ka—gâ); 9 lines.

17. Five of the small works composing the *Khuddakanikâya*, viz.:—

a. *Theragâthâ*. 40 leaves (ka—ghî); 9 lines.

b. *Therigâthâ*. 19 leaves (ghu—nam); 9 lines.

c. *Buddhavamsa*. 32 leaves (nâh—je); 9 lines.

d. *Cariyâpitaka*. 13 leaves (jai—jhai); 9 lines.

e. *Dhammapada*. 14 leaves (ka—khâ); 10 lines.

18. *Jâtaka*, text without *Attikathâ*. 193 leaves (ka—tha); 9 lines.

19. Two identical copies of the *Mahâniddesa*, both ending with the *Sriputtasutta*. According to the dates given by

Subhûti in Childer's Dictionary, s.v. *niddeso*, this is only the first of two parts which compose the whole *Niddesa*, the second doubtless being the *Cullaniddeso*. See Journ. As. Soc. of Bengal, 6, 522.

a. 186 leaves (ka—tû); 9 lines.

b. 196 leaves (jho—mâh); 9 lines.

20. a. *Patisambhidâpâkarana*. 198 leaves (ka—thû); 10 lines.

b. *Nettipakarana*. 63 leaves (ka—ci); 10 lines. The subscription of this work places it among the sacred scriptures: ettâvâtâ samattâ nettiyâ âyasmatâ *Mahâkaccânena bhâsitâ bhagavatâ anumoditâ mûlasaṅgîtiyam sangîtâ ti*. About the style and the contents of this work, see d'Alwis, Introd. xxiii. 105.

21. *Apadâna*. 244 leaves (ka—pi); 9 lines. (Therâpadâna fol. ka—thau, Therîapadâna fol. tham—pi.)

III. ABHIDHAMMAPITAKA.

22. *Dhammasaṅgâlî*. 144 leaves (ka—thâh); 8 lines.

23. *Vibhangappâkarana*. 186 leaves (ka—tû); 9 lines.

24. 314 leaves (ka—rî, the last letter being written by mistake for ri; one leaf has got the two signatures ba and bâ); 8 lines. Contains:—

a. *Dhâtukathâ* (ka—ni).

b. *Puggalapaññatti* (ni—jha).

c. *Kathâratthu* (jha—ri).

25. First part of the *Yamaka*. 291 leaves (ka—mi); 8 lines. Contains the *mûlayamaka* (ka—ko), the *khandhayamaka* (kau—gañ), the *âyatayanayamaka* (gam—jah), the *dhâtuyamaka* (jha—jhâ), the *saccayamaka* (jhû—tau), the *saṅkhârayamaka* (tam—dâhâ), the *anusayayamaka* (dhi—mi).

26. Second part of the *Yamaka*. 171 leaves (mi—cuy); 8 lines. Contains the *cittayamaka* (mi—yi), the *dhammayamaka* (yu—vi), the *indriyayamaka* (vi—cuy).

27. *Dukapâthâna*. 188 leaves (ka—tai); 10 lines.

28. *Tikapâthâna*. 292 leaves (ka—mi); 10 lines.

29. *Dukatikapatiññâna*. 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapatiññâna (ka—cha), anulomatika-dukap. (châ—ti), anulomatikatikap. (ti—thâ), anulomaduka-dukap. (thi—thau), paccanikadukadukap. (tham—ne), anu-lomapaccanikadukadukap. (nai—dhai), paccanikânulomaduka-dukap. (dho—phai).

2.

Burmese MS., see the Burmese Catalogue, No. 3438.¹

Nissaya of the Pârâjika. Begins :-

anantakaruññâdhâram vineyyadamanam jinam
 natvâ sunipuññam dhammam dakkhiñeyyan ganuttamam |
 mahâaggabu(d)dhin nâmam sabbarâjûna pûjitatam
 bahu(s)sutam mahâpu(ñ)ñam sañghassa parinâyakam |
 saddhamma(t)thitikâmehi santehi abhiyâcito
 vinaye mandabuddhinam pâṭavatthâya nissayam |
 pubbâcariyasihânam avalambya vinicchayam
 suvi(ñ)ñeyyam karissâmi tosayanto vicakkhañe |
 purâtanesu santesu nissayesu pi tehi na
 linantarapadân' attho sakkâ vi(ñ)ñâtave yato |
 sâdhippâyañ ca sambandham vacanatthañ ca katthaci
 dassayanto karissâmi venayikamanoharam |
 vinayapiñake thite sâsanam suppati(t)thitam
 mahussâhena yam yassa tam nissâmenta sâdhavo ti |

The Pâli text is intermixed with the Burmese version.

The first phrases of the Pârâjika, for instance (tena sama-yena buddho bhagavâ Verañjâyam viharati Nâlerupucimanda-mûle mahatâ bhikkhusaṅghena saddhim pañcamattehi bhikkhusatehi) are given in the following way :—yena samayena âyasmato Sâriputtassa vinayapañ(ñ)attiyâcanahetubhûto pari-vitakke udapâdi tena samayena buddho bhagavâ Verañcâyam viharati Nâlerupucimandamûle mahatâ bhikkhusaṅghena saddhi pañcamattehi bhikkhusatehi | yena samayena yena kâlena—âyasmato—Sâriputtassa—vinayapañ(ñ)attiyâcanahetubhûto—parivitakko—udapâdi—tena samayena tena kâlena bhagavâ—buddho—Verañjâyam Verañjâya samipe—Nâleru-

¹ Here and elsewhere, in referring to numbers of the Burmese Catalogue, those of the Catalogue formerly in use are meant. The MSS. in question are now arranged according to this Catalogue.

pucimandamûle—mahatâ—bhikkhusaṅghena—pañcamattehi—bhikkhusatehi pañcasatapamâṇehi bhikkhuhi—saddhi—viharati vigato rañjo assâ ti ca veramjatthagâtâ ti ca vividhehi rañjayatî ti ca veram abhibhavityâ jâtâ ti ca vâkyam—etc. Afterwards no continuous Pâli text is given, but only the single words or small parts of the text with their version or paraphrase.

3.

Burmese MS., see Catalogue of Burmese MSS., No. 3427. Sakkaraj 1194=A.D. 1833.

Second part of the *Suttavibhaṅga*, Pâli text with Burmese Nissaya. Begins: namo, etc., | âyasmanto—ime kho dve navuti pâcittiyâ dhammâ—uddesam—âgacchanti—tena samayena—Sakyaputto—Hatthako—vâdakkhitto—hoti.

4.

Burmese MS., see Catalogue of Burmese MSS., No. 3436. Sakk. 1192=A.D. 1831.

Opening sections of the same second part of the *Suttavibhaṅga* (the sections referring to the Bhikkhusaṅgha).

5.

106 leaves, signed with the Burmese letters ka—jhau; 9 lines; Burmese writing. Sakk. 1192=A.D. 1831.

Pâli text of the same sections of the *Suttavibhaṅga*.

6.

Burmese MS., see the Burmese Catalogue, No. 3437. Sakraj 1146.

The *Mahâvagga*, with Burmese Nissaya. Begins: namo, etc. | tena samayena tena kâlena—bhagavâ—buddho—Urûvelâyam—Nerañcarâya—najjâ nadîyâ—tire—bodhirukkhamûle—abhisambuddho hutvâ—pathamam—viharati—atha tasmi samaye—kho—bhagavâ—bodbirukkhamûle—sattâham—vimuttisukham—pañsamvedi—ekapallaṅgena—nisidi.

7.

Burmese MS., see the Burmese Catalogue, No. 3450.
Another copy of the same work.

8.

Burmese MS., see Catalogue of Burmese MSS., No. 3456.
Sakk. 1195.

The *Cûlavagga*, with Burmese Nissaya. Begins : namo, etc. | tena samayena tena kâlena—bhagavâ—buddho—Sâvutthiyam— viharati — tena kho pana samaye — Pañdukalohitakâ — bhikkhû — attanâpi — bhanñanakârakâ — kalahakârakâ — vivâ-dakârakâ — bhassakârakâ — saṅghe — adhikaranakârakâ, etc.

9.

Burmese MS., see Catalogue of Burmese MSS., No. 3519.

First chapter of the *Kammavâcâ* collection, Pâli text with Burmese version and commentary.

Begins : namo, etc. |

âñatikkamato rañño Yamavhânassa tâdino
thaþpetum arahantassa âñâcakkam sudullabham |
namasitvâ tilokaggayatindadhammarâjino
pâdambujâmalam settham molaalisevitam¹ |
racayissâm' aham dâni âñâcakkam yathâbalam
thaþitam dhammarâjena nâthena puñasirinâ |
pathamam upajjhâm gâhâpetabbo, etc.

The subscription runs (fol. khau') : iti pañcappidhibalasam-annâgatena sâsanamahodayagapesinâ nânâratanâpâtâsâmi-
bhûtena² imasmîm ratanapûraavabhitapuramhi abhûtabbâ-
nam³ mahâsuvaññapâsâdânâm sâmibhûtena devânamindato
mâghavamhâ buddho bhavissatîti laddhavacanena dutiyam pi
tâvatimsabhavanato orohitvâ imam sariyakadhâtum imasmî⁴
râjamanicûlânâmikam cetiyamhi thaþapanam karotîti⁴ vatvâ
tena dâtapabba sarirakadhâtunâ⁵ thaþitassa tassa munindarâja-
municûlânânika (ñi has been changed into mi)⁶ mahâsuvaññaceti-
yassa dâyakabhûtena Sîrisudhammarâjâmahâvipatinâmikama-
hâdhammarâjena⁷ âyâjitenâ Saddhammasîrinâmatherena sâsa-
nassa athâsityeka dvesahassakâle sakkarâjassa pana châdhî-

¹ kamoñalisevitam, the text repeated with the Burmese version.

² "vâta", the repeated text.

³ abhûtabbânam.

⁴ râjamanicûlânâmikacetiyamhî thaþapani karohîti.

⁵ dâtabbasariradhâtunâ.

⁶ râjamanicûlânâmika².

⁷ mahâdhipatin².

kasahassakālē sampatte racitā sādhibbāyā saniddānā Kamma-vācāya Mrammabhāsā.

10—16.

Manuscripts written in the square Pāli character on palm-leaves, which are prepared in the way described by Burnouf and Lassen, *Essai sur le Pāli*, 205. Only No. 10 is written on plates of ivory. The first and last leaves in most of these MSS. have no signature.

Parts of the *Kammavācā* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: paṭhamam upajjhām gāhāpetabbo. Ends: saṅgho itthannāmassa bhikkhuno itthannāmām nāmasamuti dadeyya | esā utti (ñatti?) sunātu me bhante samgho ayam—

11. 18 leaves (cha—jū); 5 lines. Begins: paṭhamam upajjhām gāhāpetabbo. Ends: sammatā samghena itthannāmassa bhikkhuno nissayamuttasamuti khamati samghassa tasmā tuṇhi evam etam dhārayāmi ti.

12. 9 leaves (kha—kho); 5 lines; Sakk. 1209. Beginning and ending are identical with the preceding MS.

13. 13 leaves (ka—kāh, the first leaf being without signature); 5 lines. Begins: paṭhamam upajjhām gāhāpetabbo. Ends: gaṇabhojanām yāvatatthacivaram yo ca tattha civārappādo (cīvaruppādo?) ti.

14. 15 leaves (ka—khi); 4 lines. Begins: paṭhamam upajjhām gāhāpetabbo. Ends: assamāno hoti asakyaputtiyo | tan te yāvajīvam akaraṇīyam | āma bhante | nibbānapaccayo hotu.

15. 11 leaves (khai—gū); 5 lines. Begins: yapi yo bhikkhu methunām kammām (dhammām?) patisevati assamāno hoti asakyaputtiyo. Ends: sunātu me bhante samgho ayam itthannāmo bhikkhu sañācikāya kuṭi katthukāmo asāmikam atthuddesam so samgham kuṭivatthum o—

16. 12 leaves (ka—kāh); 5 lines. Begins: sunātu me bhante samgho | ayam itthannāmo bhikkhu sambahulā samghādisesā āpattiyo āpajji. Ends: abbhito samghena itthannāmo bhikkhu | khamati samghassa tasmā tuṇhi evam etam dhārayāmiti | kammavācam katvā abbhetabbo.

17.

7 palm-leaves (ñā—ñē), prepared in a way similar to the preceding MSS., so that they have the appearance of sheet-iron plates; 7 lines; Burmese writing.

Part of the *Pâtimokkha*. The MS. contains first the beginning of the work (p. 1-3, ed. Minayeff), then different short extracts, the end: udditthamp kho âyasmanto nidânam (p. 24, ed. Minayeff), etc. A part of the text is followed by a Burmese version.

18.

186 leaves, see Catalogue of Burmese MSS., No. 3442.

1. fol. *ka-kha* (9 lines; Sakkar. 1192): Text of the *Pâtimokkha*.

Begins: *namo, etc.*

samaccani padipo ca udakam̄ âsanena ca
uposathassa etâni puppakarañan ti vuccati |
chandhapârisuddhi utukkhânam bhikkhugañanâ ca ovâdo
uposathassa etâni puppakkiccan ti vuccati |

At the end of the Bhikkhupâtimokkha follows (f. kâh) a short passage called in the subscription *Orâdapâtimokkha*. It begins: khanti paramam̄ tapo titikkhâ | nibbânam paramam̄ vadanti buddhâ | na hi ppajjito parûpaghâti. Then follow some passages, which the Burmese subscriptions show to be taken from the Parivâra, the Cûlavagga, etc.

2. f. *khâ—gham* (ka—gau). 9 lines. Sakk. 1192. The *Pâtimokkha*, Pâli text with Burmese translation.

Introduction:¹

desakam̄ pâtimokkhassa natvâ buddhutthamadhammam̄
(buddham—uttamam—dhammañ ca B.)
pâtimokkham (pâmokkham B.) anavajjânam pâtimokkhatam saîgham |
pâtimokkhâñ ubhinnan tu likhissam̄ navanissayam
nâtisañkhepavittâram atâya mandabuddhinam |
porâñâ nissayâ kâmam̄ yasmâ panâtisañkhepâ
kecâtivittakâ keci tasmâ te mandam̄ buddhinam |

¹ Readings which occur in the repetition of the text together with the Burmese version, are denoted by B.

na sakkâ dhâritum disvâ tam pubbe kâtukâmâya
 satiyâ pi ca cintâya katokâsam alabbhitvâ
 cîram okâsam esanto dân' okâsam labhitvâna |
 âgatehi vibhange tu sikkhâpadehi tampada
 bhâjanivappanâh' eva (^nâhi ca B.) ganthi visodhanihi ca |
 tallekhananayehi ca samsanditvâna sâdhukam
 sodhetvâna viruddhañ ca pahâya adhikam padam |
 unakam pakkhipitvâna pâyuttânam nayehi ca
 dvihi vâ tihî yuttesu pâthesu gayha sâsane |
 sukhuccârañapâthañ ca katvâ sukhâvajârañam (^dhâra-
 ñam B.)
 nissayam racayissan tam sam(m)â dhârentu sajjanâ |

The text begins: samajjani ca—padipo ca—âsanena—uda-kañ ca—etâni cattâri kammâni—uposathassa—pubbakarañati—vuccati akkhâtâni—chandapârisuddhi utukkhânam—bhi-kkhugañanâ ca—ovâdo ca—etâni pañca kammâni—uposathassa—pubbakiccan ti—vuccati akkhâtâni.

3-4. The Khuddasikkhâ. See No. 105.

19.

Burmese MS. composed of three different parts. See Catalogue of the Burmese MSS., No. 3524.

1. 51 leaves, signed with the Burmese letters nî—jhû. 9 lines. Sakk. 1127.

2nd part of the *Kañkhâvitarâñ* in Pâli (comment. on the Pâtimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The text begins in the explication of the 3rd Nissaggiya rule; the end runs as follows (compare No. 45): Kañkhâvitarâñyâ Pâtimokkhavaññanâya bhikkhupâtîmokkhavaññanâ niññhitâ || paramavisuddhabuddhiviriyapaññatîmaññitena silâkarajjavamaddivâdiguñasâmudayasamudaya (*sic*) samuditena sakalasamayamasayanataragahanajjhogahanasamatthena paññâveyyattiya-samanâgatena tipiñkapariyattippabhede sâthakathe satthusâsane appatihatâñâkappabhâvena mahâveyyâkarâñena karâñasampattijanitasamukhaviniggatamadhurodânavacanalâvañ-nayuttena yuttavâdinâ vâdivadena mahâkavinâ pabhinnakapatisambhitâparivâre chalâbhiñâpatisambhidâdippabhedaguñapatimandito uttarimanussadhamme suppatitthitabuddhinam

theravamsappadîpânam therânam *Mahâvihâravâsinam* ti alaṅkârabhûsitena vipulavisuddhabuddhinâ *Buddhaghôsâ* ti garuhi gahitanâmaterena katâ ayam *Kankhâvitarâni* nâmâ Pâtimokkhavaṇṇanâ ti.

2. 59 leaves, signed with the Burmese letters bha—lâh (fol. lam is missing). 9 lines.

Fragments of the *Kankhâvitarâni* with Burmese Nissaya (sixth volume of the whole work), beginning in the 8. sikkhâp. of the Ovâdavagga (Minayeff, p. 13), ending in the 5. sikkhâp. of the Sahadhammikavagga (Min. p. 18). The Pâli text has considerably been altered for the purpose of the Nissaya.

3. Part of the *Khuddasikkhâ*, see No. 106.

20. (Turnour Coll.)

269 leaves, signed with the Sinhalese letters ka—tho ; mostly 9 lines ; Sinhalese writing.

The *Dighanikâya*. The last leaf contains an index of the single Suttas composing this collection. See the titles of the Suttas in Westergaard's Catalogue, p. 21.

21.

Burmese MS., see Catalogue of Burmese MSS., No. 3432.

First part ("silakkhañ") of the *Dighanikâya*, beginning with the Brahmajâlasutta and ending with the Tevijjasutta ; Pâli text with the Burmese version of the Mahâthera *Gunaratnamsaka*. Begins : namo tassa, etc.

namâm' ahâm pakâsantam nibbuti amatam padam
apaṭipuggalam buddham devasâṅghapurakkhitam |
mayâ katena puññena suttam sukhâvahena ci (ca ?)
sabbe upaddâve hantvâ rajissâmi yathâbalam |

I give here the beginning of the first Sutta, putting breaks for the Burmese passages.

bhante Kassapa—idam Brahmajâlasuttam—evam iminâ âkârena—me mayâ—bhagavato—sa(m)mukhâ—sutam (words with which Ânanda introduced at the first great convocation the proclamation of this Sutta)—bhante Kassapa—idam Brah-

majālasuttam—me mayā—bhagavato—sam(m)ukhā—evam
sutam (the same sentence is repeated still twice more)—ekam
—samayam—bhagavā—Rājagahaṁ—antarā ca—Nālantam
Nālantassa—antarā ca—mahatā mahantena—bhikkhusaṅ-
ghena—pañcamattehi—bhikkhusatehi—saddhi—addhāna-
maggapatipanno—hoti.

22.

Burmese MS., see Catalogue of Burmese MSS., No. 3496.

The *Mahāvagga* (Suttas 14–22) of the *Dīghanikāya*, Pāli text with the Burmese Nissaya by *Ariyālaṅkāra*. Begins :

mahāpuñam namassitvā mahākāruṇikam jinam
pūjayitvāna saddhammam katvā saṅghañ ca añjali |
yam sīlakkhandhvaggassa adesayi anantaram
mahāvaggam mahāpañ(n)o mahākāruṇiko jino |
racissam tassa nissayam |
nātisamkhepaviththāram paripuṇṇavanicchayam
sambuddhasāsanathāya sotūnam nānavaddhanam |

bhante—Kassapa—idam suttam—me mayā—bhagavato—
samukhā—evam etena ākāraṇena—sutam upalakkhitam—
ekam—samayam—bhagavā—Sāvatthiyam—Anāthapindī-
kassa—ārāme—kārito—Jetavane—karerikuṭikāram—viha-
rati.

23.

Burmese MS., see Catalogue of Burmese MSS., No. 3433.

The *Pāṭikavagga* of the *Dīghanikāya*; Pāli text with the Burmese version by *Ariyālaṅkāra*. Begins :

vatthuttayam nama(s)itvā saraṇam sabbapāṇinam
samāsenā raccissāham pātHEYavagganissayam |
bhante Kassapa—idam suttam—bhagavato—santike—evam
—me mayā—sutam upalakkhitam—ekam—samayam—bhag-
avā—Mamallesu (*sic*)—Anupiyam nāma Mallānam—niggamo
—atthi—tattha—viharati.

24. (Turnour Coll.)

376 leaves, signed with the Sinhalese letters ka—bhṛī; generally 8 lines; Sinhalese writing.

The *Sumaṅgalavilāsini*, Aṭṭhakathâ to the *Dighanikâya*. The first stanzas of this introduction have been printed by Childers, Journ. Royal As. Soc. of Great Britain and Ireland, n.s. vol. v. p. 289; see also the translation by Turnour, Journ. As. Soc. of Bengal, vol. vi. p. 510. I give the text with all the blunders of the manuscript. Begins: namo, etc.

karuṇāśitalahadayam paññāpajjotavihatamohatamaham
 sanarāmaralokagurum vande sugatam gativimuttam |
 buddho pi buddhabhāvam bhāvetvā ceva sacchikatvā ca
 yam upagato gatamalam vande tam anuttaram dhammam |
 sugatassa orasānam puttānam mārasenamatthanānam
 atthannam pi samūham sirasā vande ariyasaṅgham |
 iti me pasannamatino ratanattayavanditvānāmayam puññam
 yam suvihatattāyo hutvā tassānubhāvena |
 dīghassa dīghasuttamkitassa nipunassa āgamavarassa
 buddhānubuddhasaṁvānitassa saddhāvahagunassa |
 atthappakāsanatham aṭṭhakathâ adito vasisatehi
 pañcahi yâ saṅgītâ ca anusaṅgītâ ca pacchâpi |
 Sihaladipam pana abhatâtha vasinâ Mahāmahindena
 thapitâ Sihalabhbâsâya dīpavâsinam atthâya |
 anetvâna tato ham Sihalabhbâsam manoramam bhâsam
 tantinayānuechavikam âronto vigatadosam |
 samayam avilomento therānam theravamsappadîpânam
 sunipunavinicchayānam Mahāvihâradhvâsānam |
 hitvâ punappunâgatam attham attham pakâsayissâmi
 sujanassa ca tuṭṭhattham ciratṭhitatthañ ca saddhammassa |
 silakathâ dhutadhammâ kammatṭhânâni ceva cari sabbâni
 caryâvidhânasa hito jhânasamâpattivithâro |
 saddhâ ca abhiññâyo paññâsaṁkalananicchayo ceva
 bandhâ (khandhâ?) dhâtâyataniindriyâni ariyâni ceva cat-
 târi ||
 saccâni paccayâkâradesanâ suparisuddhanipunanayâ
 avimuttan timaggâ vipassanâ bhâvanâ ceva |
 iti pana sabbam yasmâ Visuddhimagge mayâ suparisuddham
 vuttam
 tasmâ hi bhiyyo na tam idha vicârayissâmi ||
 majjhe Visuddhimaggo esa catunnam pi āgamânam hi
 thatvâ pakâsayissam taṭṭha yathâbhâsitam attham |

icceva kato tasmā tam pi gahetvāna saddhi me nāya
atṭhakathāya vijānātha Dīghāgamanissitam atthan ti ||

tattha Dīghāgamo nāma silakkhandhavaggo mahāvaggo pāṭikavaggo tivaggato tivaggo hotiti puttato catuttimasuttasaṅgaho | tassa vaggesu silakkhandhavaggo ādi suttesu brahmajālam | brahmajālassāpi | evam me sutan ti ādikāmāyasmātā Ānandena pāṭhamamahāsaṅgitikāle vuttam nidānam ādi |

Then follows the account of the first convocation. Conclusion of the whole work :

ettāvatā ca || āyācito Sumanāgalaparivenjanivāsinā thirugunaṇena Dāthāsaṅghatheravamsatvayenāham¹ || Dīghāgamassa² dassabalaguṇaganaparidipanassa atṭhaka tham yam ārabhim³ Sumanāgalavilāsinim nāma nāmena⁴ sāram ādāya nītithitā esā ekāsittippamāṇāya pāliyā bhāṇavārehi || ekūṇasatṭhimatto Visuddhimaggo pi bhāṇavārehi atthappakāsanatthāya āhamāṇam⁵ kato yasmā | tasmā tena sahāyām atṭhakathābhāṇavāravāṇānāya⁶ suparimitaparicchinnam cattalisam satam⁷ hoti⁸ | bhāṇavārato esa mayam pakāsayantim⁹ Mahāvihārādhivāśinam¹⁰ mūlakathākathāsāram ādāya¹¹ mayā imam karontena yam puññam upacitam tena hotu sabbo sukhi loko ti ||

Various readings of the following MS. : 1) dādhānāgasam-
ghaterena theravamsanvaye, 2) dīghogamavarassa, 3) ārabhi,
4) the MS. adds sāhimāthākathāya, 5) āgamāṇam, 6) °gaṇā-
nāya, 7) °lisasakam, 8) the MS. adds sabbavattālisādhikasa-
tam parimāṇam, 9) evam samayam pakāsayanti, 10) °sinam,
11) mūlakathākathāvārasamādāya.

25.

Two volumes. The first has 60 leaves signed with the Burmese letters ka—nāh ; the second 76 leaves, signed ca—thu (the leaf ti is missing) ; 9 lines. Burmese writing.

Third part of the *Sumanāgalavilāsin*, comprehending the commentary on the last 11 Suttas of the *Dīghanikāya*. The date is Sakraj 1133=A.D. 1772. The end of the MS. is followed by 14 blank leaves ; only the first page of the ninth contains the fragment of a Pāli text with Burmese version,

beginning :—adhammo ti—sammataṁ—tavoharati dhamma-sammataṁ ti—idâni—dhammo ti—samatam—dhammo ti—vicaranti—etc.

26. (Turnour Coll.)

393 leaves, signed with the Sinhalese letters ka—mli (one leaf has got the two signatures ce and cai); 8 lines on an average in the first, 9 in the second part of the MS. Sinhalese writing.

The *Majjhimanikâya*. The titles of the single Suttas composing this collection are given by Westergaard, Catalogue, p. 22.

27. (Turnour Coll.)

394 leaves, signed with the Sinhalese letters ka—mli; on an average 8–9 lines. Sinhalese writing.

The *Papañcasûdani*, *Attakathâ* of the *Majjhimanikâya*. See Westergaard, Catalogue, p. 24.

28.

45 leaves, signed with the Sinhalese letters ka—go; 9 lines. Sinhalese writing.

The *Sâleyyasutta* (*Majjhimanikâya* 1, 5, 1); Pâli text with Sinhalese version and commentary. Subscription: *Sâleyya-sûtraartthavyâkhyânayayi*.

29. (Turnour Coll.).

463 leaves, signed with the Sinhalese letters ka—sâ (the leaves do, dau, dâm are missing); generally 8–9 lines. Sinhalese writing.

The *Anguttaranikâya*. See on the division of this collection Westergaard, Catalogue, p. 29.

30. (Turnour Coll.)

320 leaves, signed with the Sinhalese letters ka—phu (one leaf is signed dau dâm); on an average 8–9 lines. Sinhalese writing.

The *Manorathapūrāṇī*, Atṭhakathā of the *Ānguttaranikāya*. Not quite complete; the MS. ends in the tenth section. On the covering plate is written by mistake *Samyuttakanikā*.

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the *Sumanigalavilāsinī* as given above, No. 24. The readings in which this MS. differs are:—1. °mohatamam 4. °vandanāmayam, savihatantarāyo hutvā. 5. ekadukādipatimañditassa Ānguttarāgama varassa dhammakathikapuṅgavānam vicitta-paṭibhānajanassa. 6. saṅgitā. 7. paṇa, °vāśinam. 8. apanet-vāna, āropento. 9. sunipuṇa°, °vāśānam changed into °vāśinam. 10. ca dhammadassa. Then follows:—

Sāvatthippabbhutinām naigarāṇam vanṇanā kathā hetṭhā
Dighassa Majjhimassa ca yā me attham vadantena |
vitthāravasena sudam vatthūni ca tathā yāni vuttāni
tesam pi na idha bhīyyo vitthārakatham kathayissāmi |
suttānam paṇa atthā na vinā vatthūhi ye pakāsayanti
tesam pakāsanatham vatthūni pi dassayissāmi |

The following six stanzas are identical with the 11–16 stanzas of the above-quoted introduction; the various readings are: 11 °tthāṇāni ceva sabbāni—12 sabbā ca, khandhā-yatanindriyāni—13 °nipunā nayā vim°—14 paṇa, tasmā bhīyyo—15 pakāsayissāmi—16 kato yasmā tasmā, me tāya, Ānguttaranissitam.—Then follows: tattha Ānguttarāgamo nāma ekanipāto dukanipāto tikanipāto catukkanipāto pañca-kanipāto chakkanipāto sattakanipāto atṭhakanipāto navakanipāto dasakanipāto ekādasakanipāto ti ekādasakanipātā honti suttato |

nava suttasahassāni pañca suttasatāni ca
sattapaññāsa suttāni honti Ānguttarāgame |

31.

322 leaves, signed with the Burmese letters to rai (there are two leaves with gū and two with thaū); 9 lines; Burmese writing. Sakkaraj 1172=A.D. 1811.

First part of the *Manorathapūrāṇī*, nipātas 1–3.

32.

21 leaves, signed with the Sinhalese letters ka—khu ;
8 lines on an average ; Sinhalese writing.

The *Dhammapada*.

33.

Burmese manuscript ; see Catalogue of the Burmese MSS., No. 3440.

Part of the *Attakathâ* of the *Dhammapada*.

The text with Burmese Nissaya. Begins (v. 76 Fausb.) :
nicini va pavattânâti imam dhammadesanam satthâ Jeta-vane viharanto âyasmantam—Râdham—ârabba—kathesi—so—gihikâle—Sâvatthiyam—dukkabrahmaño—ahosi kira,
etc.—The MS. ends at v. 156.

34.

293 leaves, signed with the Burmese letters ka—mu ;
on an average 10 lines ; Burmese writing. Sakraj 1178=
A.D. 1817.

Jâtakassa attâhavannanâ, beginning with the dukkanipâta (Râjovâdajâtaka), ending with the pañcanipâta (Kapotajâtaka).

35.

17 leaves, signed with the European numbers 1–17; 8–7
lines ; Sinhal. writing.

The first six *Jâtakas* of the sattanipâta (kukkujât.—da-sannakajât.), together with the attâhavannanâ.

36.

65 leaves, signed with the Burmese letters ka—cû (written by mistake for cu) ; 9 lines ; Burmese writing. Sakraj 1153=A.D. 1792.

The *Mahâressantarajâtaka*, the last in the whole collection,
with the attâhavannanâ.

37.

26 leaves, signed with the Burmese letters ka—gâ ; 9 lines ;
Burmese writing.

The *Mahâjanakajâtaka*.

38.

22 leaves, signed with the Burmese letters ka—khau ; 9–8 lines ; Burmese writing. Sakk. 1152=A.D. 1791.

The *Nemiyajātaka*.

39.

38 leaves, signed with Cambodjan letters jya—tā (written by mistake for tyā ; the last leaf is not signed ; the signature jhyū is omitted).

A *Jātaka*. Subscription : Candakumājātakacpa (?) pari-puno. Begins : pandabhisiyāsidubbaṇati. idam satthā Jeta-vane viharanto Pañcācāram ārabbha kathesi | ekadivasamhi bhikkhu, etc.

40.

11 leaves, signed with the numbers 1–4 and 1–7 ; 8 lines ; Sinhalese writing.

The first 4 leaves contain the text of the following 6 short Suttas :

- 1) nauññātabbasutta.
- 2) jarāmarapasutta (begins 2, 2).
- 3) attāpiyasutta (2, 7).
- 4) pamādasutta (3, 2).
- 5) appamādasutta (3, 8).
- 6) aputtakasutta (3', 7).

The following 7 leaves contain explanations on these Suttas.

41.

6 leaves, the first five being signed with the numbers 1–5 ; 8–7 lines ; Sinhalese writing.

The text of a Sutta, beginning : ekaṁ samayam bhagavā Vesāliyam viharati Ambapālivane tatra kho bhagavā bhikkhū āmantesi bhikkhavo ti bhadante ti te bhikkhū bhagavato paccassosum bhagavā etad avoca aniccā bhikkhave saṅkhārā addhuvā bhikkhave saṅkhārā anassāsikā bh. s.—The text ends f. 4, 6 ; the end of the MS. contains explanatory remarks, taken probably from the atṭhakathā.

42.

139 leaves, signed with the Sinhalese letters ka—jhai (cu is omitted); 8 lines; Sinhalese writing.

Vimânavatthuvannanâ, commentary on the Vimânavatthu (see Westergaard's Catal. p. 65), the sixth part of the Khuddakanikâya, by *Ácariyadhammapâla*.

Begins (compare the introduction to the Paramathadipani, Westergaard Cat. p. 35): namo, etc.

mahâkârunikam nâtham ñeyyasâgarapâragum
 vande nipiñagambhiram vicitranayadesanam |
 vijjâcaranâsampannâ yena nîyyanti lokato
 vande tam uttamam dhammadam sammâsam buddhapûjitam |
 silâdiguñasampannâ thito maggaphalesu yo
 vande 'ham ariyasañghan tam puññakkhettam anuttaram |
 vandanâ arahatam puññam iti yam ratanattaye
 hatantarâyo sabbattha hutvâ 'han tassa tejasâ |
 devatâhi katam puññam yam yam purimajâtisu
 tassa vimânâdiphalasampattibhedato (*sic*) |
 pucchâvasena yâ tâsam vissajjanavasena ca
 pavattâ desanâ kammaphalapacchakkhakârinî |
Vimânavatthu icceva nâmema vasino pure
 yam Khuddakanikâyasmim sañgâyimsu mahesaye |
 tassâsamañ ca lambitvâ porâñayakathânamayam (porâñ-
 ttak° !)
 tattha tattha nidânâni vibhâvento visesato |
 suvisuddham asañkiñnam nipiñatthavinicchayam
Mahâvihâravâsinam samayam avilomayam |
 yathâbalam karissâmi atthasamvannanam subham
 sakkaccam bhâsato tam me nisâmayatha sâdhavo tam (*sic*) |

I extract from the introduction the following passage about the contents of the Vimânavatthu (fol. kâ): idam hi Vimânavatthum duvidhena pavattam pucchâvasena vissajjanavasena ca | tattha vissajjanagâthâ tâ hidevatâhi bhâsitâ pucchâgâthâ pana kâci bhagavato bhâsitâ kâci Sakkâdihi kâci sâvakehi kâci therehi | tatthâpi yebhuyyena so yese kappâ sata-satam sahassâdhikam ekam asamkheyam buddhassa bhagavato aggasâvakabhâvâya puññâna sambhâre sambharanto

anukkamena sāvakapāramiyo pūretvā chalabhiññācatupaṭi-sambhidādigunavisesaparivārassa sakalassa sāvakapāramiññā-nassa matthaṭam patto dutiyo aggasāvakatṭhāne thito iddhimantosu ca bhagavato etadagge ṭhapito āyasmā *Mahāmoggallāno* tena bhāsitā bhāsanto (changed into bhāsantā) tena ca paṭhamam tāva lokahitāya devacārikam carantena devaloke ve devatānam pucchanavasena puna tato manussālokam āgantvā manussānam puññaphalassa paccakkakaraṇatham pucchā-vissajjanam ca ekajjhānāt kātvā bhagavato pavedetvā bhikkhūnam bhāsitā sakena pucchanavasena devatāhi tassa vissajjanā-bhāsitā pi Mahāmoggallānattherassa bhāsitā evam evam bhagavatā therehi devatā pi ca hi ca (*sic*) pucchāvasena ca devatāhi tassā vissajjanavasena tattha tattha bhāsitā. pacchā dhammadvinayaṁ saṅgāyante hi dhammasaṅgāhakehi ekato kātvā *Vimānavatthu* icceva saṅgaham āropitā.

As a sample of these stories I give the Cāndālivimāna with the introductory part of the vaṇṇanā (the text of another Vimānavatthu without the introduction of the commentary has been printed by Minayeff, Pāli grammar, pp. xix–xxiv of the Russian ed.).

Fol. khah': *cāndāli van(da) pādānīti cāndālivimānam kā up-patti | bhagavā Rājagahē viharante paccusavelāyam buddhā-cinṇam mahākaruṇāsamāpatti samāpajjītvā vutthāya lokam olokento addasa tasmin yeva namgare cāndālāvāte santim ekam mahallikam cāndalim khīṇāyukam nirayasamvattanikam c' assā kammam upatthitam mahākaruṇāyā samussāhitamā-naso saggasamvattaniyam kammam kāretvā ten' assā niray-upattim nisedhetvā sagge patiṭṭhāpessāmi cintetvā bhikkhu-saṅghena saddhim Rājagaham piṇḍāya pāvisi ti tena ca sama-yena sā cāndāli daṇḍam olubbha nagarato nikkhanti bhagavantam āgacchantam disvā abhimukhī hutvā atṭhāsi bhagavā pi tassāgamanam nivārento viya pureto atṭhāsi atthāyasmā *Mahāmoggallāno* satthu cittam īatvā tassā ca āyuparikkhaya bhagavato vandanam niyojento |*

cāndāli vanda pādāni Gotamassa yasassino
tam eva anukampāya atṭhāsi isisuttamo |
abhippasādehi manam arahantamhi tādino
khippam pañjalikā vanda parittam tava jīvikam |

coditâ bhâvitatte sarîrantimadhârinâ
 candâlî vandi pâdâni Gotamassa yasassino |
 tam ena avadhibhâvîm candâlim pañjalîthitam
 namassamânâm sambuddham andhakâre pabhamkaram |
 khînâsavum vigatarañjam atejam ekam araññamhi maho
 nisinnam
 deviddhipattâ upasamkamitvâ vandâmi tam vira mahâ-
 nubhâvâ |
 suvanñnavanñâ jalitâ mahâyasâ vimânam oruyha aneka-
 cittâ
 parivâritâ accharâsamgañona kâ tvam subhe devate
 vandase mham |
 aham bhante candâlî kâyavîreñā pesitâ
 vandim arahato pâde Gotamassa yasassino |
 sâham vanditvâ pâdâni cutâ candâlayoniyo
 vimâna sabbato bhattam uppannamhi nandane |
 acharânâm satasahassam purakkhatvâna titthati
 tasâham pavarâ setthâ vanñena sasâyukâ |
 pahutakalyânâ sampajânâ patissatâ
 munim kârunikam loke tamam bhanteva vanditvâtum
 âgatâ |
 idam vatvâna candâlî katamñû katavedini
 vanditvâ arahato pâde tatthevantaradhâyati ||

Various readings. The commentary : C., the Burmese MS., n. 1, 16 e : B.

1. candâlî B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B.
- 2. tâdine B.—jîvitam C., jivitam B.—3. moditâ bhâvitattena C., cotitâ bhâvitatthena B.—°dhârinâ C.B.—4. enam C., enam B.—avadhî gâvi C., avadhi gâvi B.—pañjalim C., añcali B.—5. vitarajam anejam B.—raho nis° C.B.—vîra C.—6. âruyha C.—ganena C., gañena B.—mamanti C., mamañ B.—7. bhaddante B.—tassâ therena B., tayâ vîreñâ C.—8. °yoniyâ C.B.—vimânam sabbato bhaddam C.B.—upasannamhi B.—9. acchârânâm satasahassâ purakkhitvâ mam titthanti B.—tasâham C.B.—yasasâvutâ C., yasassâyunâ B.—10. pahûta-kalyânasampajânapatissatâ C., bahutakatakalyânâ sampajânâ

patissutā B.—tam bhante vanditum āgatā C.B.—11. vandetvā B.—antaradhāyathā ti C.

43.

89 leaves, signed with the Sinhalese letters ka—di (leaf nai is missing); 8 lines; Sinhalese writing.

Petavatthurāññanā (*Paramatthadīpanī*), commentary on the seventh part of the Khuddakanikāya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the Vimānavatthuvāññanā (2 °sampannam, tam anuttaram, 3 °sampanno; 'ham is omitted, 4 vandanam janitam puññam, 5 petehi ca katam kammam yam yam purimajātisu petabhāvāvahattam tehi phalabhedato, 6 pakāsayanti buddhānam desanāyā visesato samvegajananī kammaphalam paccakkhakārini, 7 Petavatthū ti nāmena supariññātavathukā yam, etc., mahesayo, 8 tassākammāvalambitvā porānaṭṭhakathānayam, 10 sakkaccabhbāsato).

Conclusion :

ye te petesu nibbattā sabbadukkaṭakārino
 yehi kammehi tesan tam pāpakaṭam kaṭukapphalam |
 paccakkhato vibhāventi pucchāvissajjanehi vā
 desanāniyameneva sattasamvega vaddhati |
 yam kathāvatthukusalā supariññātavathukā
Petavatthū ti nāmena samgāyimsu mahesayo |
 tassattham pakāsetum porānaṭṭhakathānayam
 nissāya yā samāraddhā atthamsamvāññanā mayā |
 yā tattha paramatthānam tattha tattha yathārahām
 pakāsanā *Paramatthadīpanī* nāma nāmato |
 sampattā parinīṭhānam anākulavinicchayo
 sapaññārasamattāya pāliyo bhānavārato |
 iti tam saṃkhārontena yan tam adhigatam mayā
 puññam assānubhāvena lokanāthassa sāsanam |
 ogāhetvā visuddhā ca sīlādipatiṭṭapiyā
 sabbe pi dehino hontu vimuttirasabhbāgino | etc.

Vadattitthavihāravāsinā muṇivarayatinā bhadantena *Ācari-*
yadhammapālena katā Petavatthusamvāññanā samattā ti.

It is evident that the commentary on the Theragāthā de-

scribed by Westergaard, Catal. p. 35, belongs to the same author.

The Petavatthus are stories similar to the Vimânavatthus, treating of the offences for which men have been reborn in the Peta world.

The titles of the single stories are given thus in this MS. : Khentupamâpetavatthuvaññanâ (ends f. ki')—Sûkarap. (ki')—Pûtimukhap. (ku)—Piññadhadhitalikap. (kñ)—Tirokuñdap. (kli')—Pañcaputtakhâdakap. (kñi)—Sattaputtakhâdakap. (ke')—Gonap. (ko)—Mahâpesakârap. (kau)—Khalañiyap. (kah')—Nâgap. (khi)—Uramgajâtakavatthuv. (khu)—Samsâramocakap. (khri')—Sâriputtatherassa mâtû p. (khli')—Mattâp. (khai')—Nandâp. (kho)—Cañdakunñdalip. (kho')—Kañhap. (khâm')—Dhanapâlap. (ga)—Cûlañaseññhip. (gi)—Añkurap. (gai')—Uttaramâtu p. (gau)—Suttap. (gah)—Kannamundap. (ghi)—Ubbarip. (ghu')—Abhijjhâmânâp. (ghri')—Sânuvâsip. (ghe')—Rathakârap. (gho)—Bhusap. (ghau)—Kumârap. (ghah)—Serinip. (na)—Migaluddap. (nâ)—Dutiyaluddap. (nâ')—Kûñavinicchayikap. (ni')—Dhâtuviññap. (ni')¹—Nandikap. (nâm')—Revatip. (nâm')—Ucchup. (ca')—Kumârap. (câ)—Râjaputtap. (ci')—Gûthakhâdakap. (ci)—Ganap. (ci')—Pâtaliputtap. (eu')—Ambap. (eû)—Akkhadurakkhap. (cri)—Bhogasamñharap. (cri')—Setñhiputtap. (cri')—Setñhikûñtasahassap. (cli').

44.

Burmese MS., see Catalogue of Burmese MSS., No. 3463.

Suttasañgaha. . The badly written and much corrupted introduction runs thus (by B., I designate the readings of the text repeated together with the Burmese version) :

suttam suttam munindâham (aham—munindañ ca B.) sutta-
sañgahapâliyâ
anekavoraka (^vorikam B.) attham dîpento desakehi ca |
vanditvâ yâcito nâtham dhammadîpakabhikkhunam
manam udâharam netvâ dîpessam appakam ida |

¹ Here are to be inserted : Ambasakkharap. and Serisakap., which titles are missing probably by the loss of fol. nai.

ādippāyam (adh° B.) manorammam sundharam (sund° B.)
mana tosayam

pitivivaddhanam dīpam saccānam dassakam mudu |
sakkaccam tam sunantu ve dhammadipakatheravā
ayañ ca me Jane tosam desentānam hi tediya (bhediyya B.) |

The work is a large anthology made from the Suttas, Vimānavatthus, etc. The single words or small sections of the text are followed by the Burmese version or paraphrase.

45.

Burmese MS., see Catalogue of Burmese MSS., No. 3462.
Sakk. 1186=A.D. 1825.

Aṭṭhasālinī, Aṭṭhakathā on the *Dhammasaṅgani*, Pāli and Burmese. The very corrupt subscription runs thus (compare No. 19) :—

paramavisuddhasaddhāviriyapatipañditena silavācārajjava-maddavādiguṇasamudayasamuditena sakasamayasamayanta-ragahaṇasamatthena paññaveyyattiyyasamannāgatena tipiṭakappariyattippabhede sāthakathe satthu sāsane appaṭitañata-ñāṇappabhāvena mahāveyyākaraṇena karaṇasampattijanitasu-khaniggatamadhurodānavacaninelāvanṇayuttena yuttamut-thavādi vādivarena mahākavinā mahātherena pabbinnam-paṭisambhidāparivāre chajābhiññādiguṇapatimanditena uttari-manussadhamme suppatiṭhitabuddhinām theravamsappadi-pānam *Mahāvihāravāsinām* therānam vamsālankārabhūtena vipūlavisuddhabuddhinā *Buddhaghoso* ti guruhi gahitanāma-teyyena mahātherena *Aṭṭhasālinī* nāma ayam Dhammasaṅga-hathakathā katā yāvayattakam kālam visuddhacittassa tādīno lokajethassa mahesino buddho ti nāmam pi lokamhi tiṭṭhati tāvatattakālām ayam Dhammasaṅgahathakathā lokasmīm lokaniddharañesinām kulaputtānam paññasuddhiyā nayam dassenti tiṭṭatu. *Aṭṭhasālinī* nāma samattā.

Kusannāmassa nagarassa purattimapadesake
sāsanarūlhabhūtassa adḍhayojanamāṇake |
Nerativhayagāmassa pacchimam īsanissite
uttarasmi disābhāge thāne paññcadhanussate |

gamanâgamanasampanne *Maniratananâmake*
 alaye puñanippatte santâsane tibhummake |
 bahuggañavâcakena atigambhirabuddhinâ
 âdimh' ariyasaddena *Alankârâ* ti nâmînâ |
 mahâtherena yuttena âhâpetvâna sabbaso
 sâdhakâna (sâvakânam, the repetition with the Burmese
 version) vâcanañ ca antarâ antarakkhañe |
 ekâdikam sattatiñ ca dvisatam dvisahassakanam (dvisatasa-
 hassakañ ca, the repetition)
 vasasañjhânam (vassasanjhâ nâmâ, the repetition) vasena
 sampatte jinasâsane |
rajiko nissayo ayam Athasâlininâmako
 munisâsanâñ ca buddhiyâ—caravato¹
 yathâ anantarâyena niñthito nissayo ayam
 hontv ânantarâyenevan sukhino sabbapânino | etc.

The work begins :

namo etc. | kâmâvacarakusalam—dassetvâ—idâni—rûpâ-
 vacarakusalam—dassetum—katame dhammâ kusalâ tiâdi
 vacanam—

46.

443 leaves, signed with Burmese letters. 6 lines. Burmese writing. Sakk. 1120=A.D. 1759.

The Pâli text of the *Vibhâṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order: jhâh—cha, gha—câh, thah—ta, ña—ñâh, ða—ðu, ðha, ðâh—ðû, ðhâ—ðbah, ña—bhâh (tâh is placed between tâ and ti), mai—ma, mo—mâh, ya—lu, sâh—va, lâh—lû, ka, khâh, lâh—la, aû—aa, am—ae, ham—ha, kya—ghyam. Then follow 36 leaves (ka—gâh) containing another copy of the beginning of the work.

47.

Burmese MS., see Catalogue of Burmese MSS., No. 3451.
 Sakk. 1189=A.D. 1828.

¹ From this line only these words are extant intermixed with the Burmese version.

Commentary on the Vibhaṅga, Pāli and Burmese, called by the author in the introduction, aṭṭhavaṇṇanā porāṇaṭṭhakathānayā. I quote the following stanzas from the introduction (compare No. 105) :

viñātū 'ttho na sakka hi sante pi pubbanissaye
sukhena mandapaññehi racayayissām' aham navam |
nātisaṅkhepavītthāram nissayaṁ mativaddhakam
sikkhākāmēna yatinā yācito Candañācunā |

After the introduction the commentary begins (f. ko'-kau) :
pañca kkhandhā | rūpakkhandho | pa | suttantabhājaniyam
nāma—

48.

Burmese MS., see Catal. of the Burm. MSS., No. 3467.

Burmese Nissaya of the Yamaka. The Pāli text is given only in very deficient extracts and quotations. Each Yamaka forms a volume, excepting the Āyatana and Dhātuyamakas, which are combined in one volume. Two volumes are premised as an introduction to the principal work, the first inscribed *Mātikānayatvai* (Burmese treatise with few Pāli quotations), the second *Dhātukathānayatvai*, being a Pāli-Burmese Nissaya of the third volume of the Abhidhamma-piṭaka.

49.

Burmese MS., see Catal. of the Burm. MSS., No. 3468.

First part of the same work, ending with the Saccayamaka, without the two premised volumes mentioned above.

50.

73 leaves; 8 lines; Burmese writing. Sakk. 1140=A.D. 1779. The manuscript contains two works:

1. fol. ka-kham (the letter khe has been put twice): the *Abhidhammatthasaṅgaha*. Subscription: *Anuruddhācariyena* racitam *Abhidhammatthasaṅgaham* nāma pakaraṇam samattham nīthitam.

Chapters (pariccheda) of this treatise:

f. ki cittasaṅgahavibhāga—f. ke cetasikasaṅga(ha)vibhāga

—f. ko pakinnakasaṅga(ha)vibhâga—f. kam' vidhisâṅgahavibhâga—f. khâ' vidhimuttaṅgahavibhâga (“nîhito ca Abhidhammatthaśaṅgahe sabbathâ pi cittacetasaṅgasâṅgahavibhâgo”)—f. khî rûpasaṅgahavibhâga—f. khe 2 samuccaya-sâṅgahavibhâga—f. khai paccayasaṅgahavibhâga—f. kham kammatthânaśaṅgahavibhâga.

2. fol. gu-chu. The *Dhâtukathâ*, third part of the Abhidhammapiṭaka.

51.

The fourth part of No. 55, fol. chû-jha. Sakk. 1168.

The *Abhidhammatthaśaṅgaha*.

52.

Burmese manuscr., see Catal. of Burm. MSS., No. 3466.

The *Abhidhammatthaśaṅgaha* with Burmese Nissaya by *Aggadhammadâlaṅkâra*.

53.

Burmese manuscript, see Catal. of Burm. MSS., No. 3504. Sak. 1149=A.D. 1788.

The *Abhidhammavibhâvani*, commentary on the *Abhidhammatthaśaṅgaha*, by *Sumângalâcariya*; text with Burmese Nissaya by *Ariyâlaṅkâra*.

The greater part of the introduction is identical with the introduction of the Nissayas of the Vibhaṅga (No. 47) and the Khuddasikkhâ (No. 105). The introduction ends :

Sumângalâcarirena Abhidhammavibhâvani
 tîkâ yâ racitâ tassâ sante pi pubbanissaye |
 mandapañehi sotûhi na sakk' atto hi jânitu
 paramattañukâmehi bhikkhûhi abhiyâcito |
 nâtisaṅkhepavittâram racissam (navanissayam)
 jinasâsanavaḍḍhattam paripunṇavinicchayam |

Among the blank leaves which follow the end of the work, are two written pages. The first, signed with the Burmese letter ka, contains the interesting beginning of a commentary on *Kaccâyanâ's grammar*:

namo etc.

jitamārātikam buddham dhammam mohavidhamsakam
 vanditvā uttamam saṅgham *Kañcayanañ* ca vanṇitam |
Kañcayanañ bhedā 'ham sabbayogam yathārahaṁ
 sotujanānām atthāya pavakkhāmi samāsato |
 kasikammādinā byāpārena dippati yo pitā
 iti Kaccassa putto thu tassa Kaccayano mato |
 teneva katasattam pi Kaccayanan ti ñāyati
Kaccayanañ idam sattam timinā vacanathato | etc.

The second of these leaves contains the beginning of the fourth part of the Kammavācā collection (namo etc. sunātu me bhante saṅgho idam saṅghassa kathinadussam uppānam etc.).

54.

Manuscript in Burmese writing; see Catal. of the Burmese MSS., No. 3499.

1. The *Saṅkhepavaññanā*, commentary on the Abhidhammatthasaṅgaha by *Saddhammajotipāla*; Pāli text. Begins:

namo etc. |
 tikkhattum pattalānko yo patīthapesi sāsanam
 vanditvā lokanātham tam dhammam saṅghan ca pūjitatam |
 āgatāgamasatthena cando va sarad' ampare
 pākaṭen' idha dīpamhi Mahāvijayabāhunā |
 ukkuṭikam nisiditvā sāsanatthābhikankhinā
 yācito 'ham karissāmi Saṅkhepapadavāññanam |
 porānehi katā 'nekā santi yā pana vanṇanā
 etā velādigabbhesu ajotacandavūpamā |
 tasmā khajjatantupamam karissam kiñci vanṇanam
 tam sādhavo nisāmetha sāsanassa subuddhiyā ti |
 tattha padavāññanan ti | sambandho padavibhāgo | pada-
 cintā padattho |

The work follows the division of the Abhidhammatthasaṅgaha into 9 paricchedas.

2. The same work, the Pāli text together with a Burmese Nissaya by *Ariyālañkāra*, the same scholar to whom the Burmese are indebted for the version of so great a number of important Pāli works.

II.—GRAMMATICAL AND LEXICAL WORKS.

55.

97 leaves, signed with the Burmese letters from ka to jha (two leaves are signed with ñai, the second being a repetition of the first; two leaves are signed ci; the signatures cû and jâh are omitted); 9 lines, Burmese writing. The MS. contains the date of Sakrâj 1168=A.D. 1807.

1. fol. ka-ci 2, *Kaccâyana's* grammar, text and scholia. For an example of the readings of this MS. I select 4, 15. 16 (M. Senart's edition, p. 174) :

mahatañ mahâ tulyâdhikarañe pade ||

tesam mahantasaddânam mahâ âdesâ (corr. âdeso) hoti tulyâdhikarañe pade. mahanto ca so puriso cå ti mahâriso (sic). mahanti ca sâ devi cå ti mahâdevi. mahantañ ca tam balañ cå ti mahâphalam. mahanto ca so nâgo cå ti mahânâgo. manto (sic) ca so yaso cå ti mahâyaso. mahantañ ca tam padupavanañ (sic) cå ti mahâpadumavanam. mahanti ca sâ nadî cå ti mahânadî. mahanto ca so mañi cå ti mahâmañi. mahanto ca so gahapatiko cå ti mahâgahatiko. mahantañ ca ta dhanañ cå ti mahâdhanam. mahanto ca so puñô cå ti mahâpuñô. bahuvacanaggahañena kvaci mahantasaddassa mahâ âdeso hoti. mantañ (corr. mahantañ) ca tam phalañ cå ti mahabbalam. mahantañ ca tam phalañ cå ti mahappalam. mahantañ ca tam dhanañ cå ti mahaddhanam. mahatañ ca tam bhayañ cå ti mahabbhayam ||

itthiyam bhâsitapumittha pumâ va ce ||

itthiyam tulyâdhikarañe pade ca bhâsitapumitthi pumâ va datthabbâ. dighâ jañghâ yassa so 'yan ti dighajañgho. kalyâññâ bhariyâ yassa so 'yan ti kalyâñhabhariyo. bahutâ puñâ (corr. pañâ) yassa so 'yan ti bahupaño. bhâsitapumeti kim

attham. brahmaṇabandhu ca sā bhariyā cati (*corr. ceti*)
brahmaṇabandhubhariyā ||

2. fol. cu-câh. The text of Kaccâyana without the scholia.

3. fol. cha-chu. Appendix to the grammar, Pâli and Burmese, called in Burmese *vibhas svay*; the Pâli text begins: parassamaññāpayoge—lîngatthe paṭhamâ—âlapane ca.

4. fol. chû-jha. *Abhidhammatthaṅgaha*, see n. 51.

56.

36 leaves (ka-gah); 5 lines; Cambodjan writing.

Kaccâyana's grammar, text of the Suttas, ending with the end of the Kârakakappa. Each Sutta is followed by a Siamese translation or paraphrase.

57.

Two volumes, see Catal. of the Burmese MSS., Nos. 3434, 3435. Burmese writing.

Sirimâlâcâ, *Kaccâyana's* grammar with Burmese translation and explanations.

58.

Burmese MS., containing the Sandhikappa, Samâsakappa, Taddhitakappa, Âkhyâtakappa, Kitakappa of the same work. See Catal. of the Burmese MSS., No. 3526.

59.

Burmese MS., containing the Nâmakkappa,¹ Kârakappa and Uṇâdikappa of the same work. See Catal. of the Burmese MSS., No. 3458.

60.

Burmese MS., containing the Taddhitakappa, Kârakak., Samâsak., Âkhyâtak., Kitak. and Uṇâdikappa of the same work. See Catal. of the Burm. MSS., No. 3464.

61.

Burmese MS.; the same work, beginning in the midst of the introduction to the Samâsakappa, containing the rest down to the end. See Catal. of the Burm. MSS., 3525.

I subjoin some ślokas referring to the author and the history of the work.

Śloka at the end of the Nâmakappa :

ādo yo *Aggadhammo* 'tha *Alaṅkâro* ti vissuto
tena uddhâritam rûpam imam sikkhantu sâdhavo ti |

Śloka at the beginning of the Samâsakappa :

vanditvâ varapañño yo bodhesi janataṁ bahum
tam racissam̄ samâsena samâsam̄ sattharûpakam̄ |

Ślokas at the end of the Uṇâdikappa :

ādimhi *Aggadhammo* 'ti *Alaṅkâro* 'tha vissuto
tisâsanamhi ālokabhûtatthâ (var. read. °attâ) cihanam̄
tathâ |
yo thero jinacakkamhi dhâreti sâsanam sadâ
tena uddhâritam sâdhum rûpam unâdino param |
may' uddhâritarûpam pi sikkhantu sajjanâ sadâ
mettâcittena sampyuttâ mam̄ pi maññantu sabbadâ |

The Pâli text of the first Sutta, adapted to the exigencies of the Burmese version, runs as follows (Burmese passages are denoted by breaks) :

attho akkharasañâto || attho—akkharasañâto—hoti— | sut ||
akkharavibhattiyam — sati — athassa—dunniyathâ — vâ —
athassa—dunnayathâ—hi yasmâ—hoti—tasmâ—vâ—tasmâ—
vacanânam — sabbo—attho—vâ—sabbavacanânam—attho—
akkharehi — saññâyate — tasmâ — suttantesu suttantânam —
bahupakâram — akkharakosallam — pañhamam — sampâde-
tabbam—hoti— | vutti ||

62.

Burmese MS., in two volumes, see Burm. Catal., Nos. 3443,
3444. *Dakkhinâvan nissya* of *Kaccâyanâ's* grammar.

Introduction to the Sandhikappa :

dhammissaram namassitvâ buddham kilesachinditam
dhammad̄ ariyasâṅghañ ca nirâṅganam gaṇuttamam |
Kaccâyanam mahâtheram tathâgatena vanñitam
mahâpaññam namitvâna sâvakesu ca pâkataṁ
dhajûpamam guṇâdhâram mahitalesu pâkataṁ |

pañhamāriyalañkāram piñakanñavapāragum
 sabbesam̄ hita(m) dhārentam sutabuddhañ ca me gurum |
 itare guravo cāpi pāragū piñakattaye
 namāmi sirasā dhīre visi(t)thesu ca pākate |
 evam nipaccakārassa antarāye asesato
 ānubhāvena sosetvā yathā attham̄ samijjatu (*sic*) |
 pubbācariyasihēhi racitā santi nissayā
 yudhasotujanā yattha linarūpan ti vuccare
 tattha rūpam vimampsitvā nyāsādianurūpato |
 sotujauñam atthāya uddharitvā va sādhukam̄
 nissayam sandhikappassa yudhasotubudhāvaham̄ |
 pubbācariyasihānam aham̄ nissayasādhukam̄
 pañhamāriyalañkāramahātherassa nissayam
 sādhukañ cupanissāya catuttho 'riyālañkāro
 nātivithārasaikhepam̄ racissāmi yathāphalam̄ (^ba-
 lam?) |

Ślokas at the end of the work:

Setibhissararājassa natthena (nattena !) dhammarājinā
 kārite sovanñāvāse Dakkhināvan ti nāmake |
 catutthāriyālañkāratherena kāritam imam̄
 nātisaikhepavithāra (var. read. ^re) atthi rūpa samāhi-
 tam̄ |
 ayam gandho ciram kālam yāva tiññhatu sāsanā (*sic*)
 sikkhantā sajjanā gandham pādam labbhā tat' uttari |
 tiāgame adhibbāyam (^ppāyam?) viññāpetvāna sādhukam̄
 dhārentu jinacakkam̄ va piñakanñavapāragū |

The first Sutta runs thus (breaks denoting the Burmese passages):

attho akkharasañāto || attho—akkharasañāto— | akkharavi-
 pattiyan—sati—atthassa—dunnayatā—hi yasmā—hoti—
 tasmā—sabbvacanānam—attho—akkharehi—sañāyate—
 yasmā—akkharakosallam—suttantesu—bahupakāram—. A
 Burmese exposition with numerous Pāli quotations follows.

with the Samâsakappa. The introduction of this Kappa begins: evam nânânayavicitram *Madhuratthavinissayakattukammâdi-* atthavivoccapakâsakam kârakakappam dassetvâ idâni tadan- nantaram ligatthalapanagajjitañ (*sic*) sattavidham vâccapa- kâsakam samâsakappam dassetum nâmânam samâso yutt- attho tiâdi ârajjam (âraddham !) etc.

First Sutta: nâmânam samâso yuttatto | sut — — tesam nâmânam—yo yuttatto yo padatthasamuddâyo (*sic*) so padatthasamuddayo samâsasañ(ñ)o hoti—yâni pañcapakârâni nâmânisanti âcariyena payujjamânam padattâ tesam nâmânam yo yuttatto padasamuddâyo — so padasamuddâyo samâsa- sañ(ñ)o hoti—katinnassa—dussa—katinnadussam nâma, etc.

64.

139 leaves, 9-7 lines. The leaves are signed with the Sinhalese letters from ka to jhe. Sinhalese writing.

Commentary on *Kaccâyanâ's* grammar, by an unknown writer, based apparently on another commentary the single words of which are explained throughout this work. For instance it is said on the first introductory śloka of the grammar: vibhat(t)yantapadavibhâgavasena ekûnavisatipadâ ayam gâthâ-; then follows an explanation of the single words of this sentence: vibhajjati vibhatti, etc.; then the conclusion of the imperfect period: pañditehi veditabbo (*sic*), and an explanation of pañditehi and veditabbâ.

Beginning of the single books: Sandhikappa f. kli', Nâ- mak. f. khî', Kârakakappa is missing, Samâsak. f. ghau', Taddhitak. f. ñah, Âkhyâtak. f. ce', Kibbidhânak. f. jâ', Unâ- dikappa is missing.

65.

28 leaves, signed with the Burmese letters ka—gi; 9 lines; Burmese writing.

The *Kaccâyanabhedaṭikâ*. Subscription: iti acculâraccha- nandaviriyapañâsamannâgatena *Ariyalanâkâ* ti garuhi vidita- nâmatherena bhikkhunâ vicarito (*sic*) *Sâratthavikâsininâmâ* 'ya(m) gandho *Kaccâyanabhedaṭikâ* niññhitâ.

The work begins: namo etc. |

jino jayakaram dhammam sañcayanto jayākare
 jitvā param jināpesi so me detu jayañ jino |
 yo munindindasaddhammam sitābhāpu idehinam
 makam piñeti jautunam so sampinetu me manam | etc.

66.

9 leaves; only 2 pages are written, which are signed with Burmese letters, the first kham, the second gū. 9 lines, Burmese writing.

fol. kham contains the beginning of *Kaccāyana's Kāraka-kappa*, text and scholia. The fragment ends in the scholion on Sutta 2 at the words bhū icc etassa dhā(tussa).

fol. gū begins in the scholion on Sutta 44 of the same Kappa at the words: (payo)ge adhikaïssaravacane, and contains the rest of the book.

67.

10 leaves, preceded by three and followed by one blank leaf, signed with the Burmese letters from nai to cu; 8 lines; Burmese writing.

Contains *Kaccāyana's Ākhyātakappa* with the scholia.

68.

8 leaves, signed with the Burmese letters from ka to kai; 8-10 lines, Burmese writing.

Contains *Kaccāyana's Kitakappa* with the scholia. The subscribed date is the 12th day of the increasing moon in the month Vākhoñ, Sakkarāj 1176 (=A.D. 1817).

At the end of the book the following ślokas are subjoined :

Kaccāyanapakarañe sandhi nāmañ ca kārakam
 samāso taddhit(â)khyāto kittakañ ca unphādikam |
 sandhimhi ekapaññāsam nāmamhi dve satam bhave
 kārake pañcatālisam samāse atthavisañ ca |
 dvāsañthi taddhite matam atthārasa satākhyāte
 kite satam satam bhave unphādimhi ca pañ(ñ)āsam |

69.

10 leaves, signed with the Burmese letters ka—kau. 8–7 lines. Burmese writing.

Contains *Kaccâyana's Unâdikappa* with the scholia. The date is the ninth day of the increasing moon in the month Vâkhoñ, Sakkarâj 1176 (=A.D. 1817). Probably belonging to the same copy of K.'s grammar of which No. 68 forms another part, although the two MSS. seem written by different hands.

70.

43 leaves, signed with the Sinhalese letters ka—ge; 7–10 lines; Sinhalese writing.

Contains the *Rûpasiddhi*, Buddhappiya's well-known grammatical work, based on *Kaccâyana*. See Turnour's *Mahâv. xxvi.*, d'Alwis Catalogue 179. The work begins :

visuddhasaddhammasahassadidhitim subuddhasambodhisu-
gandharoditam (*sic*)
tibuddhakhettekadivâkaram jînam saddhammasaṅgham si-
rasâbhivaṇḍiya |

Kaccâyanam câcariyam namitvâ nissâya *Kaccâyanavaṇṇa-*
nâdim

bâlappabodhattham ujum karissam vyattam sukaṇḍam pa-
darûpasiddhim |

attho akkharasaññâto. yo koci lokiyalokuttarâdibhedo vacana-
ttho so sabbo akkhareheva saññâyate. *akkharâpâdayo ekacattâ-*
llam. te ca kho jinavacanânurûpâ akârâdayo niggahitâtâ
ekacattâlisamattâ vanñâ paccekam akkharâ nâma honti. tam
yathâ. a â i î etc.

For an example of the manner in which the arrangement of *Kaccâyana's* work is modified in the *Rûpasiddhi*, I choose the beginning of the *Samâsakappa* :

nâmânam samâso yuttattho (*Kacc.* 4, 1). *tesam nâmânam*
payajjamânâpadathânam (*sic*) *yo yuttattho so samâsasañño*
hoti. *tesam vibhattiyo lopâ ca* (*K.* 4, 2). *tesam yuttathânam*
samâsânam taddhitâyâdippaccayânam *ca vibhattiyo lopanîyâ*
honti. *pakati cassa sarantassa* (*K.* 4, 3). *luttâsu vibhatti* (*sic*)

sarantassa assa yuttatthabutassa tividhassa liṅgassa pakati-bhāvo hoti. *taddhitasamāsakitakā nāmāṇ vātavetūnādisu ca* (K. 7, 4, 12). *taddhitantā kitakantā samāsā ca nāmam iva datṭhabbā tavetūnatvānatvādippaccayante vajjetvā. so na-pumṣakaliṅgo* (K. 4, 5). *so avyayibhāvasamāso napumṣakiliṅgo va datṭhabbo ti napumṣakalingattam. am vibhāttinam akārantayihāvo (sic)* (K. 4, 26). etc.

The work is divided into the following chapters : Sandhi-kānda, Nāma-kānda (begins f. kū), Samāsa-kānda (f. khā'), Taddhi-takaṇḍa (f. khli), Ākhyātakaṇḍa (f. khau'), Kitakaṇḍa (f. gī').

The Kārakakaṇḍa is missing, as in the commentary No. 64 (d'Alwis, l. l. 182 enumerates Kāraka among the chapters of the Rūpasiddhi). Nor are the concluding stanzas quoted by Turnour and d'Alwis l. l. extant in this MS.

71 (Turnour).

MS. composed of three parts. The first consists of 27 leaves, signed with the Sinhalese letters ka—khe, preceded by a blank leaf. 7–10 lines. Sinhalese writing.

The *Bālāvatāra*.

For the second and third part of this MS., containing the Abhidhānappadīpikā and a Pāli-Sinhalese vocabulary, see Nos. 83 and 90.

72.

23 leaves, signed with the Sinhalese letters ka—khri, followed by a blank leaf. 8–9 lines. Sinhalese writing.

The *Bālāvatāra*, incomplete ; the Kāraka is missing.

73 (Turnour).

82 leaves, signed with the Sinhalese letters ka—cā. 9 lines. Sinhalese writing.

Bālāvatāra sanné, the Pāli text with Sinhalese translation and commentary.

Begins: namo, etc.

buddhan tidhâbhivanditvâ buddhambujavilocanam
 Bâlâvatâram bhâsissam bâlânam buddhivuddhiyâ |
 Buddham abhivanditvâ Bâlâvatâram bhâsissam yanumehi
 kriyâkârakapadasambandhayi.

74.

9 leaves, signed with the Sinhalese letters ka—ke, preceded and followed by a blank leaf. 7–6 lines. Sinhalese writing. See d'Alw. Catal. p. 183.

Saddalakkhaṇa, grammar composed by *Moggallâyana*.

Begins :

siddham iddhaguṇam sâdhu namassitvâ tathâgatam
 saddhammasaṅgham bhâsissam Mâgadham *Saddalakkhaṇam* |
 aâdayo ti tâlisa vannâ | dasâdo sarâ | dve dve savannâ |

The chapters are : saññâdikândo paṭhamo (ends f. kâ'), syâdik. dutiyo (kî'), samâsak. tatiyo (kri'), nâdik. catuttho (kû), khâdik. pañcamo (kli'), tyâdik. chaṭṭho (ke').

The sequence of the suttas is disturbed at several points in the samâsak., nâdik. and khâdik., probably in consequence of the leaves of the original MS. having been misplaced.

To enable the reader to form an idea of the relation of this grammar and the following two works, which are based on Moggallâyana's system, I shall extract from each of them a passage treating of the same subject. I select the rules about the sandhi of vowels, which is treated of in the Saddalakkhaṇa in the following few words :

fol. kâ : saro lopo sare pare kvaci | na dve vâ | yuvannânam e o luttâ | yvâsare | eonam | gossâvamb (*sic*) (see Pâṇini 6, 1, 123).

75.

130 leaves, signed with the Sinhalese letters ka—jhî (the same leaf has got the two numbers nrî nrî, the following nli and nli), preceded by 4, followed by 2 blank leaves. On an average 8 lines. Sinhalese writing.

The *Payogasiddhi*, grammatical work of *Vanaratana* based

on the system of Moggallāyana (see d'Alwis introduction, p. xiv). The work concludes with the following stanzas :

cāgavikkamasaddhānusampannagūṇasālino
Parakkamanarindassa Sīhañindassa dhīmato |
 atrajenā 'nujānatena (should be 'nujātena?) bhūpālaku-
 laketunā
 disantapatthaṭadāravikkamena yasassinā |
Bhūrane kabhujavhena mahārājena dhīmatā
 catupaccayadānena santatā samupaṭṭhito |
Dhūmadonīti vikhyātāvāse nivasato sato
Sumaṅgalamahāttherasāmino sucivuttino |
 vamse visuddhe sañjāto pantasenāsane rato
 pariyatimahāsindhunīyyāmakadhurandharo |
 appicchādiguṇūpeto jinasāsanamāmako
Vanaratanamahātthero Medhañkarasamavhayo |
 pāṭavatthāya bhikkhūnam vinaye suvisārado
 Payo(ga)siddhiṃ suddhima (?) sadāsampaññagocaram
 (saddhāsampannag°!) ||

Division of the chapters :

- f. ke : iti payogasiddhiyām sandhikanḍo paṭhamo—f. ge :
- i. p. nāmak. dutiyo—f. ghū : i. p. kārakak. tatiyo—f. nli—nli :
- i. p. samāsak. catuttho—f. clī : i. p. nādik. pañcamo—f. jā :
- i. p. tyādik. chaṭṭho—f. jhī : iti p. khādik. sattamo.

The passage of the Payogasiddhi, which concerns the sandhi of vowels, is the following :

f. ki—kū. *sandhi ruccate | lokaaggapuggalo paññāñdriyām*
tīṇi imāni no hi etām bhikkhuni (should be : bhikkhunīovādo)
mātuupaṭṭhānam sametu āyasmā abhibhūyāyatanañ dhanam
me atthi sabbe eva tayo assu dhammo (sic) asanto ettha na
dissanti itī dha | sarasamūyāyām || *saro lepo sare* || *sare saro*
lopaniyo hoti | saro ti kāriyiniddeso lopo ti kāriyaniddeso (s. t.
kāriyan. l. t. kiriyān. ?) | lopo adassanām anuccāraṇām | saro
ti jāttekavacanavasena vuttam | sare ti opasilesikādhārasat-
tamī tato vanṇakālavavyavadhāne kāriyan na hoti | tvam asi
katamā cānanda aniccasamñā ti | evam sabbasandhisu | vidhīti
vattate || sattamīyām pubbassa || therayaṭṭhīnyāyena pavattate
paribhāsā dubbalavidhino patiṭṭhābhāvato | sattamīnidde

pubbasseva vidhîti pubbasaralopo | lokaggapuggapuggalo
 (sic) paññindriyam tñimâni no hetam bhikkhunovâdo mâtupatthânam sametâyasmâ abhibhâyatanañ dhanam matthi
 sabbeva tayassu dhammâ asantettha na dissanti | pubbassa
 kâriyavidhânâ sattamînidditthassa paratâvagamyate ti pare
 tu parivacanam pi ghañato | yassa idâni saññâ iti. châyâ iva.
 iti api. assamañî âsi. cakkhuindriyam. a(kata)ññû âsi. âkâse
 iva. te api. vande aham. so aham. cattâro ime. vasalo iti.
 Moggallâno âsi. bijako kathâ eva. kâpoto evâ tidha | pubba-
 saralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhâ
 paro saro kvaci lopaniyo hoti || yassa dâni saññâti châyâva
 itipi assamañîsi cakkhundriyam akataññusi âkâseva tepi van-
 deham soham cattârome vasaloti Moggallânosijjhati bijako kathâva
 kâpotova | kvaciti kim paññindriyam paññindriyâni sattut-
 tamo ekûnavisati sassetesu gatovâdo diñthâsavo diñthogho
 cakkhâyatanañ namkunettha labbhâ (?) | vivakkhâto san-
 dhayo bhavantîti ñâyâvatticchâpi idha sijjhati | kvacity adhi-
 kâro sabbasandhisu tena nâtippasañgo | assa idam vâteritam
 na upeti vâmañru ati iva aññe viudakam itidha | idam pacchi-
 modâharanam ca yam (?) avanñe lutte e o honti (hontîti ?)
 gâhassa nisedhanattham | pubbasaralope | saro veti ca vat-
 tate || *yuvanñanam e o lutta* || lutta sarâ paresam ivanñu van-
 ñanam e o honti vâ yathâkkamam | yathâsamkhyânuñdeso
 samânânam | vanñapareña savanno pi | vanñâ saddo (vanñ-
 saddo !) paro yasmâ tena savanno pi gayhati sayañ ca rûpan
 ti iñnam pi e o | sabbattha rassajâtîniddese dîghassâpi ga-
 hanattha(m) idham (sic) âraddham | tassedam vâteritam no-
 peti vâmoru añevaññe vodakam | vâ tv eva tassidam | katham
 pacorasmin ti yogavibhâgâ | pati urasmin ti vibhajja yavâ-
 sare ti yakâre tavaggavarañâ dinâ mo (co !) vaggalasehi te
 ti pubharûpañ ca yuvanñanam e o ti ussa o ca | luttei
 kim dasa ime dhammâ yathâ idam kusalassa upasampadâ |
 atippasañgabâdhakassa kvacisadassânuvattanato na vikap-
 pavidhi niyanâ (sic) | tena upeto aveccâni (sic) evamâdisu
 vikappo târakitâ sassindriyâni (sic) mahiddhiko sabbîtyo
 tenupasañkami lokuttaro tiâdisu vidhi ca na hoti | pañsan-
 dhâravutti assa sabbavitti anubhûyate viañjanam viâkato dâst
 aham ahu vâ pure anu addhamâsam anueti suâgatam suâkâro

duákáro cakkhuápátam bahuábádho pátu akási na tu eva bhú-
 ápanalánílam itídha | yuvanñánam veti ca vattate | *yavá sare* ||
 sare pare ivanñuvanñánam yakáravakárá honti vâ yathákka-
 mam | pátisantháravutyassa sabbavutyanubhúyate byañjanam
 byákato | byañjane dígharassá ti díghe | dásyáham ahu vâ
 pura anvaddhamásam anveti svágatam svákáro cakkhvá-
 pátam bahvábádho patvákási na tveva bhvápanalánílam | vâ
 tveva viákato ságatam | adhigato kho me ayam dhammo
 putto te aham te assa pahinâ pabbate aham ye assa te aija
 yâvatako assa kâyo tâvatako assa byâmo ko attho atha kho
 assa aham kho aija so ayam so aija yo eva yato adhikaranam
 so aham itídha | *yavá sare* vedi ca vattate | *eonam* || *eonam*
 yakáravakárá honti vâ sare pare yathákksam | byañjane
 dígharassá ti díghe | adhigato kho myâyam dhammo putto
 tyâham tyâssa pahinâ pabbatyâham yyâvâssa (*sic*) tyajja
 yâvatakvassa kâyo tâvatakvassa byâmo kvattho atha khvâssa
 aham khvajja svâyam svajja yveva yanvâdhikaranam svâ-
 ham | vâ tv eva tyajja soham | kvaci tv eva dhanam matti
 puttâ matti te tâgatâ asantettha cattârome | goelakam goas-
 sam goajinam itídha | sare ti vattate || *gossârañ* || sare pare
 gossa avañ ádeso hoti | sa ca | ṭanubandhânekavannâ sabbassâ
 ti (this rule is given by Moggallâyana in the first kânda,
 comp. Pâñini 1, I, 46) sabbassa ppasañge antasseti vattamâne |
 ñanubandho (Moggall. I, comp. Pâñini 1, I, 53) | ñakârânu-
 bandho yassa so nekavanño pi antassa hotiti okârasseva hoti |
 sañketo navayavonubandho ti (Moggall. I.) vacanâ ñakâras-
 sâppayogo | uvanñánantarappadhamśino (?) hi anubandho |
 payojanam ñanubandho ti sañketo | gavelakam gavâssam
 gavâjinam | iti eva iti evâ tídhâ || *titissee râ* || evasadde pare
 itissa vo hoti vâ || sa ca || chatthiyantassa (Mogg. I, comp.
 Pâñini 1, I, 49) || chatthînidditthassa yam kâriyam tadan-
 tassa viññeyyan ti ikârassâdeso | ádesitthâne ádissatiti ádeso |
 itv eva | aññatra yâdese | tavaggavarapnâm ye cavaggaba-
 yañâ ti (Mogg. I; the dental consonants, v, r, ñ, change
 before y into the palatals, b, y, ñ) tassa co vaggalasehite ti
 (Mogg. I; y after consonants of the 5 vaggas or after l or s
 is changed into the preceding consonant) yassa ca cakáro |
 icceva | eveti kim iccâha | tiañgulam tiañgikam bhûdayo

migî bhantâ udikkhatityâdi sandhayo vuccante || mayadâ sare ti (comp. Kaccâyana, I, 4, 5) vattate || vanataragâ cágâmâ || ete mayadâ cágamâ honti vâ sare kvaci | âgamino aniyame pi || saro yevâgamî hoti vanâdînan tu nâpakâ aññathâ hi padâdînam yukvidhânam anatthakam || etthâgamâ aniyatâ-gaminam eva bhavanti ce yakârâgameneva nipajjan ti siddhe padâdînam kvaciti (Mogg. fol. kri) byañjanassa yuk âgamo niratthako ti adhippâyo | tivañgulañ tivañgikam bhvâdayo migî bhantâ vudikkhati pavuccati pâguññavujutâ ito nâyati cinitvâ yasmâtiha tasmâtiha ajjatagge nirantaram nirâlayo nirindhano nîrîhakam niruttaro nirojam dûratikkamo durâ-gatañ duruttaram pâtur ahosi punar âgaccheyya punar uttam punar eva punar eti dhir atthu pâtarâso caturañgikam catur-ârakkhâ caturiddhipâdañilâbho caturoghanittharanattham bhattur atthe vuttir esâ pañhavidhâtûr eva sâ nakkhatarâjâr iva târakânam vijjur ivabbhakûte âragger iva sâsapo usabhor iva sabbhir eva samâsetha puthag eva | rasse pag eva lahum essati gurum essati idham âhu kena te idham ijjhati bhadro kasâmîva âkâsemahipûjaye ekam ekassa yenam idhe-kacce bhâti yeva hoti yeva yathâ yidam yathâ yeva mâ yidam na yidam na yidam cha yimâni na va yime dhammâ bodhiyâ yeva pathavi yeva dhâtu tesu yeva teseva so yeva pâtiyekkam viyañjanâ viyâkâsi pariyantam pariyâdânam pariyuñthânam pariyesati pariyosânam niyâyogo udaggo udayo udâhatam udito udîritam udeti sakid eva kiñcid eva kenacid eva kas-micid eva kocid eva sammadattho sammadaññâvimuttânam sammad eva yâvadattham yâvadicchakam yâvad eva tâvad eva punad eva yadattham yadantarâ tadantaram tadañgavi-mutti etadattham atthadattham tadaratham tadarathpasuto siyâ aññadatthu manasâd aññavimuttânam bahud eva rattim | vâ tv eva attaattham vâdhîñhitam pâtu ahosi | vavatthitavibhâ-sattâ vâdhikârassa byañjanato pi | bhikkhuninam vutthâ-peyya ciram nâyati tam yeva | chaabhiññâ cha aham chaasiti cha amâsâ cha âyatanañ itîdha | vâ sare âgamo ti ca vattate || châ lo || chasaddâparassa sarassa lâkâro âgamo hoti vâ | châti anukaranattâ ekavacanam | chaâbhiññâ cha aham chalâsiti cha amsâ cha âyatanañ | vâ tv eva | chaabhiññâ || lo po adassanîm thânim yam âmaddiya dissati âdeso nâma so yâtu

asantuppatti āgamo || *sarasandhi* || kaññā iva kaññā iccādi
 Sarasandhinisedho vuccati | pasangapubbako hi paṭisedho |
 pubbaparasarānam lope sampatte | saro veti ca vattate | *na*
dve eḍa || pubbaparasarā dve pi vā kvaci na lupyante | kaññā
 iva kaññeva kaññā va | Sāriputta idhekacco ehi Sivaka utṭhehi
 āyasmā Ānando gāthā abhāsi devā ābhassarā yathā tevijjā
 idhippattā ca bhagavā utṭhayāsanā bhagavā etad avoca
 abhivādetvā ekamantam atṭhāsi gantvā olokento bhūtavādī¹
 atthavādī yam itthin pārahaṁ assa sāmavatī āha pāpakārī²
 ubhayattha tappati nadī ottharati ye te bhikkhu appicchā
 āmantesi bhikkhū ujjhāyimṣu bhikkhū evam āhamsu imas-
 minī gāme ārakkhakā sabbe ime katame ekādasa gambhīre
 odakantiko appamādo amatapadam saṅgho āgacchatu ko imam
 paṭhavim vijessati āloko udapādi eko ekāya cattāro oghā are
 aham pi sacce imassa kāyassa no abhikkamo aho acchariyo
 attho anto ca atha kho āyasmā atho otṭhavacittakā tato
 āmantayi satthā ti evamādayo idha kālavyavadhāneneva sij-
 jbanti | kvacitī kiṁ āgataththa āgatamhā katamassacāro appas-
 sutāyam puriso camarīva sabbeva sveva eseva nayo parisud-
 dhetthāyasmanto nettha kutettha labbhā sakhesabbrāhmaṇā
 tathāpamam yathā vā jivhāyatanam avijjogho itthindriyam
 abhibhāyatanam bhayatupaṭṭhānam saddhīdha vittam puri-
 sassa setṭham || *sara sandhinisedho* ||

76.

36 leaves, signed with the Sinhalese letters ka—gi; 9-8
 lines; Sinhalese writing.

Padasādhana, grammatical work of *Piyadassi*, belonging to
 the school of Moggalāyana. The work begins:

buddhambujam namassitvā saddhammamadhubhājanam
 gunāmodapadam saṅghamadhubbatanisevitam |
Moggalāyanācariyavaram ca yena dhimatā
 katam lahum asandiṭṭham anūnam *Saddalakkhanam* |
 ārabhissam samāsena bālattham *Padasādhanaṃ*
Moggalāyanasaddattharatanākarakapaddhatim |
 saññāpariggaheneva lakkhanesu sarādayo
 nāyantiti tam evādo dassayissam vibhāgato |

The concluding stanzas run thus (compare d'Alwis, Introd. xiii) :

paratthâya mayâ laddham (mayâ 'raddham?) katvâ (ka-
 tvâna?) Padasâdhanam
 puññena tena loko 'yam sâdhetu padam accutam |
 saddhâsayena parisuddhaguñoditena sârena sârayati-
 sañghanisevitena
 ramme 'nurâdhanagare vasatambujena vidvâlinam nija-
 visuddhakulañdajena |
 mânentena tathâgatam pañipadâyogehi saddhâluyâ
 niccâbaddhataponalehi nikhilappâpârisantâpitâ
 saddhammayhayasihatelâtthitiyâ câmikaratthâlinâ
 nânâvâdikuditthibhedapatuñâ vânivadhûsâminâ |
 sattânam karunâvatâ gunavatâ pâramparan dhîmatâ
 therenâ 'tumapâdapañjaragato yo saddasatthâdisu
Moggalâyanavissuten' iha suvacchâpo vinito yathâ
 so 'kâsi *Ppiyadassi* nâma yati 'dan byattam sukhappattiyyâ |
 vutto ca vuttam upabhoginiyâ sakâya pînappayodharava-
 nâpagasevikâya
 rambhâvihâravadhuyâ tilakâtulena santena Kappinasa-
 mavhayamâtulena |
 Devîrâjavihâramhi ramme nivasatâ satâ
 padassedam *Piyadassittherena* vihitam hitam |

The disposition of the work is contained in the following dates : saññâvidbhâna (ends f. ka')—sandhi vuccate (f. ka')—atha nâmâni vuccante (f. ki')—atha sañkhyâsaddâ vuccante (f. kah')—athâsañkhyam uccate (tam duvidham pâdi-câdibhe-
dena) (f. khâ)—vuttâni syâdyantâni, athekattham uccate (f. khâ)—atha itthiyappaccayantâ niddisiyante (f. khu)—atha nâdayo (nâdayo !) vuccante (f. khu')—atha tabbâdayo vuccante (f. khe)—idâni tyâdayo vuccante (f. khau').

I give now as a specimen of the Padasâdhanâ the chapter treating of the sandhi of vowels (f. ka'-ki') :

sandhi vuccate | purisaüttamo paññâindriyam satiârakkho
 bhogindo cakkhuâyatanañ abhibhûâyatanañ dhanam me
 atthi kuto ethâ tidha | saro lopo sare | sare saro lopaniyo
 hoti | sare topasilesikâdhârasattamî tato vanñakâlavayavadhâne

kāriyam na hoti | tvam asi katamā cānanda aniccasāññā ti | aññatthā pi samhitāyam (this seems to be corrected into samhatāyam) opasilesikādhāre yeva sattamī | vidhīti vattamāne | sattamiyam pubbassa | sattamīnddese pubbasseva vidhīti pubbasaralopo | purisuttamo paññindriyam satārakkho bhogindo cakkhāyatanañ abhibhāyatanañ dhanam matthi kuttetha | pubbassa kāriyavidhānā sattamīndditthassa paratāvagamyate ti pare tu parivacanam pi ghaṭato | so aham cattāro ime yato udakam pāto evā nidha (*sic*) | saro lopo sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo hoti | soham cattārome yatodakam pātova | kvacitī kim paññindriyam | assādhikāro sabbasandhisu | tassa idam tassa idam vātañritam sītavātañritam sītaüdakam sītaüdakam vāmañru vāmañru itidha | pubbasaralopo | saro veti ca vattate | *yuvāññānam e o luttā* | luttā sarā paresam ivanñnuvāññānam e o honti vā yathākkamam | vāñnaparena savanno pi | vāñnasaddo paro yasmā tena savanno pi gayhati sayaceti (*sic*) fūnam pi e o | tassedam tassidam vāteritam vāteritam sītoda-kam | byañjane dīgharassā ti dīghe | sītūdakam | vāmoru vāmūrū | lutteti kim | dasa ime | atīta(atī !)ppasaṅgabādhakassa kvaci saddassānuvattanato na vikappavidhi niyatā | tena upeno (*sic*) ti evamādisu vikappo nārakikādisu (*sic*) vidhi ca na hoti | viakāsi viakāsi suāgatam suāgatam tīdha | yuvaññānam veti ca vattate | *yavā sare* | sare pare ivanñnuvāññānam yakāravakārā honti vā yathākkamam | akārassa dīghe | vyākāsi | ca(va !)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame | viyākāsi | svāgatam sāgatam | kvaci tv eva yānidha | te ajja te ajja so ayan so ayan itidha | yavāsare veti ca vattate | *eonam* | eonam yakāravakārā honti vā sare pare yathākkamam | tyajja tejja | byañjane dīgharassā ti dighe | svāyam soyam | kvaci tv ava (*sic*) dhanam matthi | goelakam itidha | sare ti vattate | *gossāvāñ* | sare pare gossa avāñ adeso hoti | sa ca | tanubandhānekavaññā sabbassā ti sabbassa ppasaṅge | antasseti vattamāne | ñanubandho | ñakāronubandho yassa so nekavañño pi antassa hotīti ñakārasseva (read, okārasseva) hoti | samketo navayavonubandho ti vacanā ñakārassāppayogo | payojanam ñanubandho ti samketo | gavelakam | iti eva iti evā tīdha | *vītissera vā* | evasadde pare itissa vo hoti

vâ | sa ca | chatthiyantassa | chatthinidditthassa yam kâriyam
 tadantassa viññeyyan ti ikârassâdeso | thânînamaddiya dissati
 (?) uccâriyatiti âdeso | itv eva | aññatra yâdese | tavaggava-
 ranânam ye va (ca!) vaggabayañâ ti tassa co vaggalasehi
 te ti yassa ca cakâro | icceva | duangikam ciitvâ ajjaagge pâtu
 ahesum pâ eva idha ijjati (*sic*) pariantam attamítidha (atta-
 attam itidha !) | mayadâ sare ti vattate | vanataragâ cágamâ |
 ete mayadâ cágamâ honti vâ sare kvaci | âgamino aniyame
 pi | saro evâgamî hoti vanâdinan tu nâpakâ aññathâ ti padâ-
 dinam yukvidhânam anatthakam | duvañgikam cinitvâ ajja-
 tagge pâtur ahesum | byañjane dîgharassâ ti rasse | pageva
 idham ijjhati pariyantam attadattham | vâ tv eva attatham
 (*sic*) | chaabhiññâ chaabhiññâ tîdha | vâ sare âgamo ti ca
 vattate | châlo | chasaddâ parassa sarassa lakâro âgamo ti vâ |
 chalabhiññâ chaabhiññâ | sarasandhi | kaññâ iva kaññâ iva
 kaññâ ivâ tîdha | pubbaparasarânam lope sampatte | saro lopo
 ti ca vattate | na dve râ | pubbaparasarâ dve pi vâ kvaci na
 lupyante | kaññâ iva kaññeva kaññâ va || *sarasandhinisedho* |

77.

19 leaves signed with the Burmese letters ka—khe; 8
 lines; Burmese writing. Sakk. 1146. See Catalogue of the
 Burmese MSS., No. 3490, 1.

Cûlanirutti, Pâli grammar based on Kaccâyana's system.
 The work begins :

namo, etc. |
 vatthuttayam namassitvâ *Kaccâyanañ* ca pubbake
 niruttimhi pavakkhâmi vacanam me nibodhaya |

sarâ sare lopam | ekavacanaggahañena sabbaggahananâ-
 yayojanatham (*sic*) kâtabbam | byañjanasampindanatham
 sârâsare lopam | sarâ asare lopam |

78.

50 leaves, signed with the Burmese letters tam—nâh;
 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

The *Sâramâñjusâ*, commentary on the *Saddasâratthajâlini*.

Begins after an invocation of the ratanattaya (yo buddhasūro amitandhakāram hantvāna, etc.) :

nānāgandhesu sārattham gahetvā 'bhimatam nayam
vanṇayissam samāsena Saddasāratthajālinim.

vividhanayasamannāgatam vicittācariyasamayatasamohitam
paramavicittagambhirañānaoggalhasamattham pakaraṇam
idam ārabhanto yam ācariyo tāva ratanattaya paṇāmam
karonto āha namassitvānā tiādi, etc.

79.

13 leaves, signed with the Burmese letters lāh—vāh; 10 lines; Burmese writing. Sakkaraj 1158=A.D. 1797.

The 24th pariccheda (ākhyātakappa) of the grammar *Saddanidhi* or rather *Saddanīti* (see d'Alwis Kacc. p. 115), which is said to be ascribed by the Burmese to Aggavamsa of Pagan (A.D. 1160).

Begins : namo, etc. |

ito 'param pavakkhāmi saddhamme buddhasāsite
kosallatthāya sotūnam kappam ākhyātasavhayam |
tattha kiriyam akkhāti ti ākhyātam kiriyāpadam.

80.

19 leaves, signed with the Burmese letters ka—khe; 9 lines; Burmese writing; Sakk. 1146=A.D. 1785.

Tikā on the *Vācakopadesa*, very incorrect MS. The introductory stanzas run thus :

namo etc.

tilokindamukhampojagambherājābhīrājini
rammatam me manovāṇi navāṅgasetavaṇṇini |
puppācariyasabhānam nayam nissāya sādhakam
viracissāmi Vācakam-upadesakavaṇṇanam |

The *Vācakopadesa*, written in Burma, treats on the grammatical categories from a logical point of view; as the tikā, however, never gives a coherent explanation of its contents, but only comments on single words, it is scarcely possible to form an accurate idea of the work itself. The commen-

tary on the conclusion of the Vâcakopadesa (f. khu, etc.) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khû): Turaṅgapappato Pañyanagarato nâtidûre naccâsanne dvikosamatthe thâne nânâuppalamsañ-channâya sasilâvâpiyâ samipe papputakuṭaceti�avihâraleñâdihi virâjito Turaṅganâmakô eko pappato atthi. tasmi—Turaṅgapappatavâsinam—vasâlamkârabhûtena—*Mahâvijitâ-vitinâmake*na ayam *Vâcakanupadesako* nâma gandho kato ti yojanâ.

The commentator then gives his own name, which is identical with that of the author: iti Cac keñ ti khyâta-parassa pacchimadvârasamime mahâtherânâm âvâsenâ Mahiyaṅgaño nâma thûpo atthi. tassa uttaradisâbhâge pâkârasamipe Avavhanagarindassa 'maccena râjânâya kârite kuṭâ-kâravirâjite tibhumikâvâso vâsantena *Mahâvijitâvi* itinâmake na mahâtherena katâyam *Vâcakopadesakattavaññanâ*.

81.

10 leaves, signed with the Sinhalese letters ka—klî; 9 lines; Sinhalese writing.

Namavaranaegilla, grammatical work on declension. See Westergaard, Catal. p. 28.

82.

37 leaves, signed with the Sinhalese letters ka—gi, which is written by mistake instead of gî; kri is put twice. 8-10 lines; Sinhalese writing.

The *Abhidhânapappadîpikâ*.

83 (Turnour).

Another copy of the same work, preceded by the Bâlâvatâra (No. 71), followed by a Pâli-Sinhalese vocabulary (No. 90). 29 leaves, signed with the Sinhalese letters ka—khau; one leaf has got the two marks khî and khu. 9 lines. Sinhalese writing.

84.

166 leaves, signed with the Sinhalese letters ka—tū. 7-10 lines. Sinhalese writing.

Abhidhānappadīpikā-sanyaya (text with Sinhalese translation and explanations).

85.

Burmese MS., see the Burmese Catal., No. 3430.

The *Abhidhānappadīpikā* with Burmese Nissaya. I give the introductory ślokas as they are written in the MS., marking by B. the various readings of the same text as repeated in sections in the Burmese version.

rājarājam mahāpuñ(ñ)am dhammadhammam mahādhūnam
 saṅghasaṅgham name cāraṇam namitvā cādaram (ādaram
 B.) tayam |
 yo ratṭhindāindagindho (°gindo B.) jagindajagumānadho
 puñ(ñ)ā (puña B.) bhūpādhipuñ(ñ)o ca cakkārahasulak-
 khaṇo |
 asambhinno ca vamsena putto Goribhasāmino
 susuto ca Mahādhammarājādhipatināminā |
 sampuñno caturaṅgehi dasarājavatam caro
 hitattayam bahusuto dhāreti buddhapetakam |
 so pasanto (passanto B.) bhūpālo va vajirūpamacakkhuṇā
 nissayesu purāṇesu 'bhidhānassa unādhikam |
 cakkamūlam (°malam B.) idam sattham kārethacariye
 mama
 vadeti mahāmattassa mahāsatvivaraṇino |
 uyyoじto bhūpālassa sāsanassa jutattino (jutaththino B.)
 vācāya senāpatino (°nā B.) teneva cittabuddhinā |
 satamandiravārite rājaseyye vasantoham
 kiñci tam apanetvāna (°tvā B.) likkhissam navanissayam |

Conclusion :

Jambūdīpatale ra(t)ṭham sabbara(t)ṭhāna (°nam B.) ke-
 tajam (ketujam B.)
 Tambadīpam Mramma(t)ṭhānam mahāra(t)ṭhehi vāritam |

ratanâpuram yam taththa pâsâdâlâram âlayam
râja(t)thânam manorammap nadinagavanappullam |
Mahâdhammarâjâdhipatîti bhûpati tatta yo
medhâvi dakkho pañito vicitto cittapañ(n)avâ |
susippo dhatavacano tikkhatejo ripujayî
kesaro va atisûro susurûpo vayena vâ |
yena râja(t)hânî seyyathûpakûpavanehi ca
atije(t)thamandirehi nâgassehi (nâgassehi B.) ca sobhitâ |
kârite teneva seyye nânâbhavanabhûsite
Kittijaya ṭ |hapakhyamhi satamandiravârite |
saddhamma(t)thitikâmena vasatâ santavuttinâ
dvikkhattum laddhalâñcena mahâtherena dhîmatâ |
tassedisanuggahañ cásâdhârañam u(y)yojitañ
patvâna racito peso (yeso B.) Abhidhânassa nissayo |
niñthito so sakkarâje sahasse '(t)thasatâdhike
je(t)thamâse juñhapakkhe sattamiyam gaguddine |

86.

5 leaves, signed with the Sinhalese letters ka—ku ; 8 lines ;
Sinhalese writing.

Dhâtupâtha. Begins: namo etc. bhû sattâyam. ku sadde.
âńka lakkhañe. sańka sańkâyam. See Westergaard's Catal.
p. 59.

87.

6 leaves, signed with the Sinhalese letters ka—kû ; 9 lines ;
Sinhalese writing.

Dhâtumañjusâ. Begins: namo etc.

niruttinikarâpârapârâvârantagam munim
vanditvâ dhâtumañjusam brûmî pâvacanañjasam.

Subscription : *Kaccâyanadhadhâtumañjusâ samattâ.*

88.

22 leaves, signed with the Sinhalese letters ka—khû ; 8-9
lines ; Sinhalese writing.

Vuttodaya, prosodical and metrical work, by *Saṅgharakkhi-*
tatthera, followed by a Sinhalese translation and explanation.

89.

21 leaves, signed with the Burmese letters ka—kho ;
9 lines ; Burmese writing. Sakk. 1146=A.D. 1785.

Tikā called *Vacanatthajotikā* on the *Vuttodaya*, by the Thera *Samantapāsādika*. See Minayeff, in the *Mélanges Asiatiques*, vi. 196. The MS is very incorrect. Begins : namo etc. |

natvā buddhādiccam pubbam veneyyuppalabodhakam
vanṇayissam samasena Vuttodayam padakkamam |
porānehi katā tikā na sā sabbathabodhakam
vacanatthañ ca ekatham adhippāyañ ca bhāsato |

90 (Turnour).

74 leaves, signed with the Sinhalese letters ka—ñli ; 8-10 lines ; Sinhalese writing. Third part of No. 71.

List of words, Pāli and Sinhalese, called on the covering plate *Akārādi*. Begins : namo buddhāyai | akko sūryyāyi | akko varagāsayai | amko enamberiyayi.

III.—HISTORICAL AND MISCELLANEOUS WORKS.

91.

118 leaves, signed with the Sinhalese letters ka—ju (there is a repetition of the leaf ju signed with the same letter) ; 10 lines ; Sinhalese writing.

The *Mahâvamsa*. This copy ends, like the Copenhagen MS. (Westerg. Catal. p. 54), in the 90th chapter, but it contains a few verses more. The last verse is :

tattha Uppalavanñassa devarâjassa bhâsuram,
rûpam patiññhapetvâna mahâpûjam pavattayi.

92 (Turnour Collection).

85 leaves, signed with the Sinhalese letters ka—cu ; each page is divided into three columns ; 7 lines ; Sinhalese writing.

The same work. The MS. ends in the 42nd chapter ; the last verse is :

Mahâmahindatheramhi tam thânam samupâgate
teracchâ eva netû ti katikañ ceva kârayî.

93 (Turnour Collection).

Two volumes. The first contains 100 leaves, the first 98 being signed ka—châ ; the pages are marked with the European numbers 1-195 ; 9 lines. The last two leaves (ka—kâ) contain an index of the chapters. The second volume contains 100 leaves signed chi—dû ; the pages are marked with the numbers 196-394 ; 8-9 lines.

The same work. The first volume ends short after the beginning of chapter 58.—Turnour's edition of the *Mahâvamsa* (Ceylon, 1837) is doubtless based on this MS.

For enabling the reader to form an idea of the critical condition of the text, I select one specimen from the original Mahāvamsa, and another from its continuation, giving the text according to No. 91, and subjoining the readings of No. 92 and No. 93.

From Chapter XXXII. Turnour, p. 193.

aniṭṭhite chattakamme sudhākamme ca cetiyē
 maraṇantikarogena rājā āsi gilānako |
 Tissam pakkosayitvā so kaniṭṭham Dīghavāpito
 thūpe aniṭṭhāpēhīti abravī |
 bhātuno dubbalattā so tunnavāyehi kāriya
 kañcukam suddhavattehi tena chādiya cetiyam |
 cittakārehi kāresi vedikam tattha sādhukam
 pantipuṇṇaghaṭānañ ca pañcaṅgulakapantikam |
 chattakārehi kāresi chattam veḍumayam tathā
 kharapattamaye candasuriyam muddhavediyam | 5
 lākhākumkumakeh' etam cittayitvā sucittikam
 ramñō nivedayī thūpe kattabbam niṭṭhitam iti |
 sivikāya nipajjivtā idhāgantvā mahīpati
 padakkhiṇam karitvāna sivikā ceva cetiyam |
 vanditvā dakkhinadvāre sayane bhumisanthate
 sayitvā dakkhiṇapassena so Mahāthūpam uttamam |
 sayitvā vāmapassena Lohapāsādam uttamam
 passanto sumano āsi bhikkhusamghapurakkhato |
 gilānapucchananthāya āgatehi tato tato
 channavuti koṭiyo bhikkhu tasmiṁ āsu samāgame 10
 gaṇasajjhāyam akarum vaggabandhena bhikkhavo
 Theraputtābhayam theram tatthādisvā mahīpati |
 attavisa mahāyuddham yujhanto aparājaya
 yo so na paccudāvatto mahāyodho vasī mama |
 maccuyuddhamhi sampatto disvā manūparājayam
 idāni so man topeti thero Therasutābhayo |
 iti cintiya so thero jānitvā tassa cintitam
 Karindanadiyā sise vasam Pañjalipabbate |
 pañcakhīṇāsavasatam parivārena iddhiyā
 nabhasāgamma rājānam atṭhāsi parivāriyam |

Readings of No. 92: 1 māraṇantikarogena—2 thūpe aniṭṭhi-

tam kammam niṭṭhâpehitî abrûvî—3 °vatthehi—4 pañcaṅgu-likap°—7 mahîpatî. padakkhinam. sivikâyeva—8 bhûmis°—9 âsi—10 bhikkhû. âsum—12 aparâjayam—13 sampatte. maññe. mam nopeneti—14 cintesi. sîse—15 parivâretvâna. parivâriya.

No. 93: 1 mâr°—2 thûpe aniṭṭhitam kammam niṭṭhâpehitî abrûvî—3 °vatthehi—4 pantip°. pañguñcalakap°, corr.: pañcaṅgulakap.—6 lâkhâkumkuṭṭhakeh', corr.: °makeh'—7 sivikâyayeva, corr.: °kâyeva—8 bhûmis°—9 pasanto, corr.: passanto—10 bhikkhû. âsum—12 aparâjayam—13 sampatte. maññe man nopeneti. therâsutâbhayo—14 cintayi. sîse.—15 parivâriyam, corr.: °riya.

From Chapter XXXVII. Turnour, p. 250.

(Story of Buddhaghosa.)

bodhimandaśasamipamamhi jâto brâhmaṇamânavo
vijjâsippakalâvedî tisu vedesu pârago |
sammâvîmñâtasamayo sabbavâdavisârado
vâdatthî sabbadîpamhi âhiñdanto pavâdino |
vihâram ekam âgamma rattiñ pât' amjalîmatam
parivatteti sampunnapadam suparimandalam |
tattheko Revato nâma mahâthero vijâniya
mahâpamñio ayam satto dametum vattatiti so |
ko nu bhadrabharâvena viravanto ti abravî
gadrabhânam rave attham kiñ jânâsiti âha tam | 5
aham jâne ti vutto so otâresi sakam matam
vuttam vuttam viyâkâsi virodham pi ca dassayî !
tena hi tvam sakam vâdam otârehi ca codito
pâlimahâbhidhammassa attham assa na so 'dhigâ |
âha kassetim manto ti buddhamanto ti so 'bravî
dehi me tan ti vuttehi gañha pabbajja tam iti |
mantatthî pabbajitvâ so uggañhi Piṭakattayam
ekâyano ayam maggo iti pacchâ tam aggahi |
buddhassa viya gambhiraghosattânam viyâkarum
Buddhagoso ti ghoso hi buddho viya mahitale | 10
tattha Nânodayam nâma katvâ pakaraṇa tadâ
Dhammasaṅganiyo 'kâsi kañdam so Atthasâlinam |
Parittatthakathañ ceva kâtum ârabhi buddhimâ

tam disvā Revato therō idam vacanam abravī |
 pālimattam idhāntam natthi atṭhakathā idha
 tathācariyavādā ca bhinnarūpā na vijjare |
 Sihalañdakathā suddhā Mahindena matimatā
 saṅgītittayam āruḷham sammāsambuddhadesitam |
 Sāriputtādigitañ ca kathāmaggam samekkhiya
 kathā Sihalabhbhāsāya Sihalesu pavattati | 15
 tam tattha gantvā sutvā tvam Māgadhānam niruttiyā
 parivattehi sā hoti sabbalokahitāvahā |
 evam vutto pasanno so nikkhampiyā tato imam
 dīpam āgā imasseva ramño kāle mahāmati |
 Mahāvihāram sampatto vihāram sabbasādhūnam
 mahāpadhānam gharām gantvā samghapālassa santikā |
 Sihalatṭhakathām sutvā theravādañ ca sabbaso
 dhammassāmissa eso va adhippāyo ti nicchiyam |
 tattha samgha samānetvā kātum atṭhakatham mama
 potthake detha sabbe ti āha vīmamsitum satam | 20
 samgho gāthādvayam tassa dāsi sāvatthiyam tava
 ettha dassehi tam disvā sabbe demā ti potthake |
 piṭakattayam ettheva saddhim atṭhakathāya so
 Visuddhimaggam nāmākā saṅgahetvā samāsato |
 tato samgham samūhetvā sambuddhamatakovidañ
 mahābodhisamipamhi so tam vācetum ārabhi |
 devatā tassa nepumñanī pakāsetum mahājane
 chādesum potthakam so pi dvattikkhattum pi tam akā |
 vācetum tatiye vāre potthake samudāhaṭe
 potthakadvayam amñam pi sañthapesum tahiñ marū 25
 vācayimṣu tadā bhikkhū potthakattayam ekato
 ganthato atthato vāpi pubbāparavasena vā |
 theravādehi pālihi padehi vyañjanehi ca
 amñatatham (corr. °thattam) ahū neva potthakesu pi
 tīsu pī |
 atha ugghosayī samgho tutthahatṭho visesato
 nissamsayam sa Metteyyo iti vatvā punappunam |
 saddhim atṭhakathāyā 'dā potthake Piṭakattaye
 Ganthākare vasanto so vihāre dūrasamkare |
 parivattesi sabbā pi Sihalatṭhakathā tadā
 sabbesam muļabhāsāya Māgadhāya niruttiyā | 30

sattânam sabbabhâsânâm sâ ahosi hitâvabâ
theriyâcariyâ sabbe pâlim viya tam aggahum |
attakattabbakiccesu gatesu pariniñthitim
vanditum so mahâbodhim Jambudîpam upâgamî |
bhutvâ vâvisavassâni Mahânâmo mahâmahim
katvâ puññâni citrâni yathâkammam upâgamî |

sabbe pete dharanîpathayo (*corr.* °tayo) maccum acetum
ante no sakkhiñsu pacitasubalâ sâdhusampannabhogâ evam
sabbe nidhanavasagâ honti sattâ ti niccam râgam sammâ
vinayatu dhane jîvite cäpi dhîmâ ||

Readings of No. 92: 1 °mânavo. tîsu—2 vâdatthi jambudi-
pamhi—3 parivattesi—5 gadrabhar°. abruvi—6 vutte. osâresi
—7 tam, *corr.* tvam. pâli°—8 kasseso. brûvi—10 so sobhi—
11 pakaranam. °niyâ. °sâlinim—12 abruvi—13 pâlim°—
14 sîhalatth°—15 katâ—17 °mati—18 vihâre sabbasâdhunam.
°padhânagharam—19 nicchiya—20 sanghassamânetvâ.
satim—21 gâthadvayam. sâmatthiyam—26 bhikkhu—27 pâ-
lihi. añnatatham—28 pi—30 mûlabh°—31 pâlim—32 atha
katt°. paripariniñthitam—33 dvâv°. mahâmaham. puññâni—
34 °nipatayo. sadhane.

No. 93: 1 brâhmanam°. tîsu—2 jambud°. asindanto, *corr.*
ah°.—3 sampunnap°—5 gadr°. jânâtiti, *corr.* °siti—6 jâne,
corr. jânâmi. Afterwards the reading of the first hand has
been restored. osâresi—6 vuttam, *corr.* vuttam vuttam.
virodham, *corr.* virodham—7 pâlim°—8 kassetam, *corr.*
kasseso. brûvi. ganha. pabbajjam tam, *corr.* °ffa tam—10
ghose hi, *corr.* ghoso hi—11 pakaranam °niyâ. °sâlinim—
12 abruvi—13 pâlim°. âcariyâv° *corr.* °yav°—14 sîhalatth°.
ârûlham—15 °digitañ ca. katâ sîhalabh°—17 mahâmati—
18 °sâdhunam. °padhânagharam. santikam, *corr.* °kâ.—19
therâvâdañ ca. nicchiyam, *corr.* °ya—20 sanghassamânetvâ.
satam, *corr.* satim—21 gâthadvayam. sâmatthiyam—22
°maggam, *corr.* maggam—23 ârahi, *corr.* °bhi—25 sa-
ñthâpesum—26 bhikkhu—27 pâlihi. añnatathabahû, *corr.*
°mahû. pi—31 pâlim—32 atha k°. pariniñthitam, *corr.* °tam
—33 dvâv°. mahâmaham—34 dharanîpathayo, *corr.* °tayo.
°sampanna°. dhane, *corr.* sadhane.

94 (Turnour Collection).

236 leaves, signed with the Sinhalese letters ka—nai ; 7 lines ; Sinhalese writing.

Commentary on the Mahāvamsa (see Turnour's Introduction, p. ii). The conclusion and subscription runs thus :

Yā ettavatā Mahāvamsatthānusārakusalena Dīghasandase-nāpatinā kārapita-Mahāparivenavāsinā Mahānāmo ti garūhi gahitanāmadheyyena thereṇa pubbasihalabhāsitāya Sihal-āṭṭhakathāya bhāsantaram eva vajjiya atthasāram eva gahetvā tantinayānurūpena katassa imassa Saddapadānuvamsassa atthavannanā mayā tam eva sannissitena āraddhā padessissariyadubbutṭhibhayarogabhayādīvividhaantarāyayuttakāle pi anantarāyena niṭṭhānam upagatā sā buddhabuddhasāvākapacekabuddhādinam porāṇānam kiccam pubbavamsatthappakāsanato ayam Vamsatthappakāsinī nāmā ti dhāretabbā | |

Padyapadānuvamsavannanā vamsatthappakāsanī niṭṭhitā,
sukho buddhānam uppādo sukhā saddhammadesanā
sukhā saṅghassa sāmaggi samaggānam tapo sukho |
siddhir astu | subham astu |
Sambuddhapariṇibbānā dvisahassasatattike
vasse asītisampatte māsamhi sāvane paṇa |
kālapakkhe tu tatiye divase potthakam ayam
katvāna lekhanam Atthadassinā niṭṭhitam katam |

The conclusion sufficiently shows that Turnour was mistaken in stating that this commentary was composed by the author of the *Mahāvamsa* himself. He was misled probably by the explanation of the first line of the work, where the paraphrase as well as the text speaks in the first person. Excepting such cases, the commentator uses, when speaking of the author, the third person, calling him the ācariya ; for instance, in the note inaccurately translated in Turnour's Introduction, p. xxxii, of which I give here the full text :

fol. kha' : evam ācariyo paṭhamāya gāthāya ratanattayassa katābhimānena vibatantarāyo Mahāvamsam pavakkhāmiti patiññam katvā idāni yeva *Porāṇasihalaṭṭhakathāmahāvamsē* vijjamāne pi kasmā ācariyo imam *Padyapadānuvamsam* akāsi

ti vadeyya tesam tam saṃkhepam vacanam apacchinditvâ Padyapadânuvamsassa karane payojanam ca etha Porâṇakaatṭhakathâmahâvamsamhi atisaṃkhepâdayo pi siyâ pari-kappitâ dosâ nâma atthi te tato parivajjetvâ kathetukâmassa imassa Padyapadânuvamsassa attanâ karaṇavidhiñ ca dassento dutiyagâthâm âha.

It may be observed further that the commentator not only gives different explanations of many passages, himself doubting which is to be preferred, but also various readings; for instance, p. 13, 6, ed. Turn., after having commented on dhurandhare, he adds: dhurandharâ ti katthaci likhitati.

Finally, if there could remain any doubt, it would be removed by the comments which the Tîkâ gives on Mahâv. p. 21, 5 (fol. ghau):

Dhammarucikâ ti ime Abhayagirivâsino bhikkhu, Sâgalikâ nâma Mahâsenarañño Jetavanavâsino bhikkhû ti datthabbâ | tesam Abhayagirivâsino Lamkâdipamhi sâsanassa patiṭṭhânâ sattarasavassamattâdhikesu dvîsu vassasatesu atikkantesu Vatṭagâmanîrañño kâle bhagavato âhaccabhâsita-Vinayapitakato bandhakaparivâram (read: Khandhakaparivâram) atthantarapâthantararakaraṇavasena bhedam katvâ theravâdato nikhamma Dhammarucikavâdâ nâma hutvâ tena Vatṭagâmaninâ Abhayagirivihâramhi kârâpîte tattha vasimsu | tato Jetavanavâsino pi ekacattâlisavassamattâdhikesu tisu vassasatesu atikkantesu Jetavanavihârapatiṭṭhânâ pubbe eva Dhammarucikavâdato nikhamma Dakkhinavihâramhi vasitvâ te pi bhagavato âhaccabhâsita-Vinayapitakato Ubhatovibhangam gahetvâ atthantarapâthantararakaraṇavasena tam bhedam katvâ Sâgalikavâdâ nâma hutvâ Mahâsenarañño Jetavanamhi vihâre kârite vepullam gantvâ tattha vasimsu | tena yuttam Dhammarucikâ Sâgalikâ Lamkâdipamhi bhinnakâ ti | tato pana atirekapaññâsamattâdhikesu tisu vassasatesu atikkantesu Bhâgineyyadâthâpatissa rañño kâle Jetavanavihâramhi Kurundacullakaparivenavâsi Dâthâvedhakanâmako ca bhikkhu tatthe[va] Kolambahârakaparivenavâsi Dâthâvedhanâmako bhikkhu câ ti iti ime dve asappurisacittakâ attukkâmsakaparavamsakâ ussâpitanikâyantaraladdhikâ vihataparalokabhayadassâvitâ vihatadhammasuttikâ ca Dhammaruci-

kavādato Ubhatovibhainge Sāgalikavādato Kandhakapari-vārañ ca gahetvā Mahāvihārvāsino patiyekkā jātā ti idam abhūtatthaparidīpakavacanañ ca aññavādantarapaṭisamyuttavacanañ ca attānam pāṭhabbyākhyānantarāgatam katvā likhitvā ṭhapesum.

The commentary, generally, concisely follows the single words of the text; sometimes it inserts historical excursions, some of which Turnour has translated in his Introduction to the *Mahāvamsa*. The interest which these passages deserve will justify me, I hope, in repeating here the Pāli text of two of the excursions given in English by Turnour.

f. *ghrī—ghrī* (Turnour, p. xxxvii) : ayam pana Susunāgo nāma amacco kassa putto kena posito ti | Vesāliyam hi aññatarassa Licchavirañño putto | tassāyam evam ekāya nagarasobhiniyā kucchismim gahitapaṭisandhiko aññatarena amacca-puttena posito ti *Uttaravihārvāśinam atthakathāyam* vuttam evam sati pi mayam samayavirodhabhāvattā tass' uppatisamp-khepamattam dassayissāma | katham | ekasmim hē samaye kira Licchavirājāno sannipatitvā na amhākam nagaram ṭhānappattāya nagarasobhnikāya virahitam sobhatiti (comp. *Mahāvagga*, viii. 1, 2) evam maññitvā aññatarasamānajātikam mātugāmam tasmim ṭhānantare ṭhapesum | tesam aññataro rājā tam gahetvā attano geham ānetvā sattāham attano gehe yeva vasāpetvā tasmim gahitabbho vissajjesi | sā attano geham gantvā paripuṇṇagabbho vijāyanti māmsapesim vijāyitvā kin ti pucchitvā māmsapesitī vutte domanassappattē lajjabhayā pi upaddutāya ukkhaliyā pakkhipitvā aññena pidahanena supihitam katvā dhātiyā datvā paccūsakāle yeva samkhāratṭhāne ṭhapāpesi | tasmim tāya ṭhapitamatte yeva tam nagarapariggāhiko eko nāgarājā disvā attano bhogehi parikkhipitvā upari mahantam phaṇam katvā dissamānā-rūpeneva thatvā attānam disvā sannipatitesu mahājanesu sū sū ti saddham katvā antaradhāyi | atha kho tam ṭhānam upagatajano tam disvā vivaritvā pariṇatamāmāsapesijam sam-pañnalakkhaṇam dhaññavatiputtapaṭilābhām addasa disvān' assa sañjātapemo ahositi | tattheko amaccuputto tasmim sañjātapemo tam gharam netvā patijagganto nāmagahana-divase amunā sū sū ti katasaddena nāgarañño rakkhitattā

Susunâgo ti nâmam akâsi | so tato paññâya evam tena posiyamâno anukkamena viññubhâvam patvâ acârasampannataro nâgarehi sâdhusundarataro 'tîva sammato ahosi | tasmâ tassa Nâgadâsakassa rañño kujjhitvâ | tehi nâgarehi katâbhisekâ Susunâgo nâmam râjâ ti pâkatah ahosi |

f. ghau'—ghah (Turnour, p. xxxviii) : Kâlâsokassa puttâ tû (p. 21, 7 Turn.) tiâdim âha | Kâlâsokassa atraja-puttâ dasa bhâtukâ ahesun ti attho | tesam pana nâmam *Atthakathâya* vuttam | nava Nandâ tato âsun ti tato dasa bhâtunam antarâ samânam eva nâmakâ Nandanâma nava râjâno ahesun ti attho | tesam hi jettho pana aññatakulassa putto ti ca paccantavâsiko ti ca tesam navannam uppattik-kamañ ca *Uttaravihâratthakathâyam* vuttam | mayam pi sam-khepena tesam uppattimattam samayâvirodhamattâ kathey-yâma | pubbe kira Kâlâsokaputtânam rajje yeva paccanti-vâsiko eko mahâcoro uppajjivitvâ laddhapakkho rattham vilumpamâno vicarati | tassa manussâ pane gâmaghâtakam-mam karontâ yam gâmapam vilumpanti bhandam tasmim gâme manussehi gâhâpetvâ Malayam netvâ bhandam gahetvâ manusse ca vissajenti | ath' ekadivasam te corâ evam karontâ ekam nibbitikam thâmajavasampannam yodhasadisam purisam gahetvâ tena saddhim gâhâpetvâ Malayam nenti | so tehi niyamâno te kim vo kamnam karontâ vicarathâ ti pucchitvâ tehi bho dâsa purisa na mayam aññam pi kasigorakkhâdi-kammañ karoma iminâ va nihârena gâmaghâtakâdîni katvâ dhanam ca dhaññam ca uppâdetvâ macchamamsasurâpânâdîni pañiyâdetvâ khâdantâ sukhera jîvitavutti karomâ ti vutte sâdhu vata ayam eva tesam jîvitavutti aham pi teh' eva saddhim evam eva jîvitam kappeyyâmîti cintetvâ puna âha aham pi tumhâkam santike vasitvâ tumhâkam sahâyo bhavissâmîti tumhe mam pi gahetvâ vicarathâ ti | te sâdhû ti tam gahetvâ attânam santike vasâpesum | ath' ekadivasam te corâ gâmaghâ-tâkammañ karontâ ekam âvudhahatthesurapurisehi sampan-nam paccantagâmam pavisimsu | tesu pavijjhamatthesu gâma-vâsino utthâya te majjhe katvâ gâmanam gahetvâ asinâ paritvâ jîvitakkhayam pâpesum | corâ pana yena vâtena vâ palâyitvâ Malayam gantvâ tattha sannipatitvâ tassa mata-bhâvam jânitvâ tasmim vinañthe amhâkam parihânbhâvo

paññāyissati tam hi vinā amhehi ito paññāya gāmaghātādi-
 kammakaraṇam nāma kassa bhāro idha vasiṭum pi na sakkā
 evam no nānābhāvo vinābhāvo paññāyissatīti rodamānā nisī-
 dimsu | amu esa puriso te upasamkamitvā kasmā rodathā ti
 pucchitvā tehi no gāmaghātākammakaraṇakāle pavesanikkha-
 manāya purecārikasūrapurisassa abhāvakaraṇena rodamātā ti
 vutte tena bho tumhe mā rodatha so yeva kammam kātum
 sakkoti na añño aham eva tam kammam kātum sakkhissāmīti
 itho paññāya mā cintayitthā tiādīm āha | te tassa vacanena
 assāsajātā sādhu ti tam purisam tasmi gāmanītthāne ṭhape-
 sum | so tato paññāya aham Nando nāmā ti attano nāmam
 sāvetvā tehi saddhim purimanayeneva rāṭṭham vilumpamāno
 vicaranto attano sabhātuke nātivagge ca sannipātāpetvā tehi
 pi laddhapakkho hutvā vicaranto | ath' ekadivasam sapurisam
 sannipātāpetvā aham bho na idam kammam surapurisehi
 kātabbam amhādisānam nānuccavikam hinapurisānam eva
 idam kammam anuccavikam tasmā kim iminā rajjam gan-
 hissāmā ti | te sādhū ti sampaticchimśu | so tasmiṃ sampati-
 cchite saparivāro yuddhasajjo ekam paccantanagaram gantvā
 rajjam vā detu yuddham vā ti | te tam sutvā sabbe samā-
 gamma tadanurūpāya mantanāya mantetvā samānacchandā
 tena saha mittasatthavam akāmsu | iminā va nayena so
 yebhuyyena Jambudipavāsino manusse hatthagataṃ katvā
 tato Pāṭaliputtam gantvā tattha rajjam gahetvā rāṭṭham
 anusāsamāno na cirasseva kālam akāsi | tato tassa bhātarā
 patipātiyā rajjam anussāsimsu | te pana sabbe dvāvisati vassāni
 rajjam karimsu ti | tena vuttam nava Nandā tato āsum | pe |
 rajjam samanusāsiyun ti | pe | tattha kamenevāti vuddha-
 patipātiyā eva | tesam pana kaniṭṭho navamo sayam dhanani-
 dahanavittikatāya Dhananando nāma ahosi | so hi patiladdhā-
 bhiseko va macchariyābhībhūto dhananidahanakammam eva
 me kātum vatītīti cintetvā tato tato asitikoṭippamānam dha-
 nasañcayam katvā sayam eva tam gāhapatvā Gamgātīram
 gantvā sākhāvaraṇena Mahāgaṅgam pidahāpetvā mātikañ
 ca katvā tato udakam aññatthaabhimukham kārāpetvā anto-
 Gaṅgāya pāsānatale mahantam āvātam kārāpetvā tattha dha-
 nam nidahitvā tatopari pāsāne santharāpetvā tatopari udaka-
 nivāraṇatthāya vilinaloham okirāpetvā gulapāsāne attharā-

petvâ puna sodakam vissajjâpetvâ tam pakatipâsanatalam
 viya jâte udakam vissajjâpesi | puna attano ânâpavattana-
 tthâne cammajaturukkhapâsanapavattâpanakârañâdihi dha-
 nasañcayam kârâpetvâ tattheva akâsi | evam katipayavârehi
 akâsîti vuttam hoti | tena avocumha tesam pana kaniñtho
 navamo sayam dhananidahanavittikattâya Dhananando nâmâ
 ahosî ti | Moriyânâti attânam nagaram siriyâ eva sañjâtam
 Moriyâ ti laddhavo(hâ)rânam khattiyanâti attho | tehi
 pana dharanâne yeva bhagavati Viñûdhabhena upaddutâ
 te pi Sâkiyâ Himavantam pavisitvâ aññatarâm salilâya sam-
 pannam ussannapipphalipavanâdihi pâdapavanehi upasobhi-
 tam ramanîyam bhûmibhâgam disvâ tatthâ 'bhinivíñthapema-
 hadayâ tasmim thâne suvibhattam mahâpathadvârakoñtha-
 kam thirapâkâraparikkhittam ârâmauyyânâdivividharâma-
 neyyasampannam nagaram mâpesum | api ca tam mayûragi-
 vasamkâsam chadaniñthikapasâdapanti koñcamayûragananâ-
 dehi pûritam ugghositañ ca ahosi | tena te tassa nagarassa
 sâmino Sâkiyâ ca | tesam puttapatuttâ ca sakala-Jambudipe
 Moriyâ nâmâti pâkañâ jâtâ | tato ppabhuti tesam vamso
 Moriyavamso ti vuccati | tena vuttam Moriyânâm khatti-
 yânâm vamse jâtan ti |

95 (Turnour Collection).

125 leaves, signed with the Sinhalese letters ka—jo. Sinhalese writing. The MS. contains three different works:

1. fol. ka—gu (each page is divided into 3 columns; 7 lines). The *Dîparâmsa*. This manuscript belongs to the better class, though it is not free from the great deficiencies common to all MSS. of the *Dîparâmsa*.

2. fol. gû—ca (8 lines). The *Dâthârâmsa*.

3. fol. co—jo (7 lines on an average). At the end of the MS. there is a Burmese subscription, apparently written by a different hand from that in which the work itself is written. It is dated in Sakk. 1136=A.D. 1775. The *Lalâtadhâtûrâmsa*, prose with a few intermixed verses.

Begins: namo etc. |

sambuddham atulam suddham dhammam saṅgham anutaram

namassitvā pavakkhāmi Dhātuvamsapakāsakam |
tikkhattum āgamā nātho Lamkādīpam manoramam
sattānam hitam icchanto sāsanassa ciratthitum |

The chapters of the work are : tathāgatassa gamano nāma paṭhamo paricchedo (ends f. cha')—tathāgatassa parinibbutādhikāro n. dutiyo p. (f. chū')—dhātuparamparāgato n. tatiyo p. (f. chī')—pakinnako n. catuttho p. (f. chām')—dhātunidhānādhikāro n. pañcamo p. (f. jai).

96 (Turnour Collection).

148 leaves, signed with the Sinhalese letters ka—ñī; 8 lines; Sinhalese writing.

The *Milindapañha*.

97.

207 leaves, signed with the Sinhalese letters ka—dām; 8–9 lines; Sinhalese writing.

The same work.

I choose as a specimen of these two MSS. the beginning of the work, giving the text according to No. 96, and subjoining the different readings of No. 97.

namo tassa bhagavato arahato sammāsambuddhassa |

Milindo nāma so rājā *Sāgalāyam* purattame

upagañchi *Nāgasenam* Gaṅgā va yatha sāgaram |

āsajja rājā citrakathim¹ ukkādhāram tamonudam

āpucchi nipuno pañhe² thānāthānagate puthu |

pucchāvissajjanā ceva gambhīratthupanissiṭā

hadayaṅgamā kannasukhā³ abbhutā lomahamsanā |

Abhidhammadvinayogālhā⁴ suttajālasamatthitā

Nāgasenakathā citrā opammehi nayehi ca |

tatthaññānam panidhāya⁵ hāsayitvāna māṇasam⁶

suñotha nipiṇo (corr. nipiṇe)⁷ pañhe kamkhāthānavidālāne⁸ ti |

tam yathānusūyate | atthi Yonakākam (corr. °nam)⁹ nānāputabhedanam *Sāgalan* nāma nagaram nadīpabbatasohitam ramaniyabhūmippadesabhāgām¹⁰ ārāmuyyānopavanatalāka-

pokkharaṇīsampannam nadīpabbatavanarāmaneyyakam¹¹ su-tavantanimmitam nihatapaccattikapaccāmittam¹² anupapīli-tam¹³ vividhavicitradalham¹⁴ atṭālakoṭṭakam¹⁵ varapavar-a-gopuratoranam gambhīraparikhapanḍarapākāraparikkhittan-tepuram suvibhattavithi(*corr. vīhi-*)caccaratukkasimghāṭ-akam¹⁶ suppasārītānekavidhavarabhaṇḍaparipūritantarāpa-nam vividhadānaggasatasamupasobhitam¹⁷ Himagirisikha-rasamkāsavarabhavanasatasahassi (*corr. °ssa-*) patimanditam¹⁸ gajahayarathapanti (*corr. patti-*) samā-kulam¹⁹ abhirūpanara-nāriṇānucaritam ākiṇṇajanamanussam puthukhattiyabrāhmaṇavessasuddham (*corr. °ddam*)²⁰ vividhasamanabrahmaṇā-sabhajanasaṁghātitam²¹ bahuvividhavijjāvantanaranavirānisevi-tam kāsikakoṭumbarakādinānāvidhavatthāpanasampaṇam²² suppasārītarucirabahu- (*added: vidha*) pupphagandhagandhā-panagandhagandhitam²³ āsimsanīyyabahuratta- (*corr. °tana*) paripūritam²⁴ disāmukhasuppasārītāpanasimghārivāri- (*corr. °ni*) jaganānucaritam²⁵ kabāpanarajatasuvannakamsapatthara-paripuram²⁶ pajjotamānanidhniketam pahutadhanadhamñā-vitthūpakaraṇam²⁷ paripuṇṇakosakotṭhāgāram bahuvannapā-nam²⁸ bahuvividhakhajjabhojjaleyayapeyyasāyanīyya²⁹ Uttara-kurusamkāsam³⁰ sampannasassam Ālakamandā³¹ viya deva-puram |

Various readings of No. 97: 1) °kathī, 2) pañho, 3) kaṇṇa-sukhā, 4) °gāthā, 5) pañdhāya, 6) mānasam, 7) nipune, 8) °thānavidhālane, 9) yonam, *corr. yonakānam*, 10) bhitam ramaṇīyyam (*corr. °yya°*) bhumi°, 11) °vaṇarāmaṇeyyakam, 12) °paccatthika°, 13) anuppilitam, 14) °vicitrādalham, 15) °koṭṭhakam, 16) °vīthivaccara°, 17) °samūpas°, 18) bha-vanasaṭasahassa°, 19) pantis°, 20) °suddam, 21) °samaṇa-brāhmaṇasabhājanasamghātitam, 22) °vatthāpanasampaṇam, 23) °bahuvividhapuppha°, 24) °niyabahuratana°, 25) °simgā-ravānija°, 26) °paripūram, 27) pahūtadhanadhaññavittūpa-karaṇam, 28) bavhannapānam, 29) °sāyanīyam, 30) °sam-khāsam, 31) ālak°.

Burmese MS., see Catal. of Burmese MSS., No. 3457.

Kalyāṇī kyom cā. Pâli and Burmese. For the history and contents of this work see the Burmese Catalogue.

The Pâli introduction runs thus: namo, etc.

nâtham natvâna nâthassa kassam sâsanavuddhiyâ
 Kalyânîsimây' uppattibhûtapâthassa nissayam |
 Dhammacetyâbhidhânena Râmâdhipatinâminâ
 rañâ Râmañadese hi Kalyâninâmikam simam |
 âcariye sammanetvâ tâya uppattikârañam
 ñatum silâpattakesu¹ thapitam likkhiya 'kkharam |
 tato pi nihato gandho aparâcariyehi so² |
 na uggalitakkharattâ³ sudujjânattato mayâ
 sodhetum nussahattâ pi thapito cîrassam 'dhunâ |
 paramparagottâvâsanâbhinnikkhanagâminâ
 ñâtakupâsakeneva tumhâdisehy adipane |
 gandhasâravijjanterhi satti satti⁴ sujânitum
 pacchimâjanatâ kivam ityâdinâbhîyâcito |
 sâsanassopakârâya Mrammabhâsâya jânitum
 visodhetvâ yathâsattim racissam tassa nissayam |
 yuttâyuttam vicintetvâ ayuttam tam susodhiya
 yuttam thânam dhârayantu mânadosavivajjîtâ |

99.

Burmese MS., see Catal. of the Burmese MSS., No. 3421.

The *Dhammasat* (Manusâradhammasattha), Pâli with Burmese paraphrase. An accurate account of this code has been given by Sangermano (Descr. of the Burmese Empire, pp. 172-221).

This Nissaya begins:⁵ namo, etc.

Manumanosâram vande dasabbalam amanâdite (amanâdite, B.)
 pañhaviyâ pañicchanne vasantam 'malakam viyam (amañlakam viya passantam, B.) |
 lokiyuttarasaddhammam Nerucakkavalâdikam
 dhammañ cassa supûjeyyam puñ(ñ)akhettam gañam api |
 Manusâradhammasatt(h)am kâlantarena sabbaso
 paramparalikkhitena pamâdasahitam yato |

¹ *pattakesu, the text repeated with the Burmese version.

² yo.

³ nañhagg^o.

⁴ sakkhissati.

⁵ I design by B. the readings of the text repeated together with the Burmese version.

tasmâ atthañ ca tandiyam (tandîyañ ca, B.) visodhento
 mabam dâni
 akkhadassânam athâya bâlânâm suṭhu dípissam |
 kâruṇâya 'ssa codite buddhesi 'nena bhâtunâ
 sagâravam 'bhiyâcito porânakam matam niya (matam
 andhiya, B.) |

The text then begins after this preface :

sajjanâsajjanâsevam narânarâbhivuddhikam
 pâraṅgam 'pâraṅgam netam viram viram 'bhivandiya |
 dhammasattam vicâremi vicittanayamanditam
 bahusattakalokânam catvâgativimuccitam |

100.

Another very incorrect copy of the same work, see Catal. of the Burmese MSS., No. 3454.

101.

Burmese MS., see Catal. of the Burmese MSS., No. 3439.
 The *Dhammasat*, Pâli text with another Burmese version.

102.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 1.
 The *Lokanîti*, collection of rules and proverbs for life and society ; Pâli and Burmese. Begins :

lokanîdhi pavakkhâmi nânâsattasamuddhitam
 mâtâneva saṅkhepam vanditvâ ratanattayam |

103.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 2.
 The *Râjanîti*, similar collection of rules for royal government ; Pâli and Burmese. Begins :

saddhâ bhavantu jinasakkâ varâbhivuddhiyo |
 râjanîtisattham rañño dhammatthasukhasâdhanam
 vuccate buddhivuddhattham pararatthavimaddane |

104.

23 leaves ; the first 22 leaves are signed with the Burmese letters pa—phau ; the last leaf, which, like the preceding one,

is much damaged, has lost its signature. 9 lines. Burmese writing.

Fragment of the *Visuddhimagga*. The outside leaves at the beginning and the end contain the signature ekâdasavagga, but neither beginning nor end are coincident with any division of the work.

The fragment begins : lâtu-(ku ?)salam kammam avisesena samuddayasaccan ti saccavibhainge vuttam | tasmâ avijjâ-paccayâ sañkharâ ti avijjâsayasañkharam dutiyasaccappabhavam etc.

105.

Third and fourth part of the MS. No. 18; see also Catalogue of the Burmese MSS., No. 3442.

1. Fol. ka—khe (the letter khû is put twice); 20 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhâ*, metrical work about the duties of the priesthood. Begins : namo etc.

âdito upasampannasikkhitabbam samâtikam
Khuddasikkham pavakkhâmi vanditvâ ratanatthayam |
 pârâjikâ ca cattâro garukâ nava cîvaram
 rajanâni ca patto ca tâlakâ (thâlakâ, the Nissaya) ca pavâvanâ |
 kâlikâ ca pañiggaho mamsesu ca akappiyam
 nisaggyâni pâcitti samañatappâ ca bhûmiyo (samakap-
 piya bhummiyo ca, the Nissaya) | etc.

The end, containing the author's name, runs thus :

mahato kittisaddassa yassa lokavicârino
 parissamo na sambhoti mâtulasseva niccayo (niccaso the
 MS. of the Nissaya) |
 tena Dhammasirikena Tambapanññiyaketunâ
 therena rajitâ dhammadvinayaññupasamsitâ |
 ethâvatâ 'yam niñthânam Khuddasikkhâ upâkatâ
 pañcamattehi gâthânam satehi parimâñato ti |

2. Fol. ka—tam ; 131 leaves ; 8 lines.. Sakk. 1190.

The *Khuddasikkhâ*, text with single explanatory remarks in Pâli and a Burmese Nissaya. The introduction makes it

highly probable that the author of this Nissaya is identical with that of the Vibhaṅganissaya (see No. 47). He says:

viñātu 'ttho hi sakkâ nañ sante pi pubbanissaye
sukhena mandamañenahi bhikkhunâ 'ham bhiyâcito |
racissa Pañâmañjûnâ sikkhâkâmena nissayam
nâtisañkhepavithrâram navamî pîtvivaddhanam |

The subscription containing this author's name shows that he is the same who composed the Burmese version of the Atthasâlinî (No. 45). I give the complete text as far as in No. 45.

Kusannâmassa nagrassa purattimapadesake
sâsanârûlabhûtassa adâdhayojanapamâpane |
Nerañtivhayagâmassa pacchimam ïsanissite
uttarasmi disâbhâge thâne pañcadhanusake |
gamanâgamañasampanna Mañiratanânâmake
alaye puñanippatte santâsane tibhummike |
bahuggahañavâcakena atigambhîyabuddhinâ
âdimh' ânisasaddena (*sic, ariyasaddena* the repetition
with the Burmese version) Alankâro tinâminâ |
mahâtherena yuttena na âhâpetvâna sabbaso
sâvakânâm vâcanañ ca antarâ antarakkhake |
sampaÑo dvisahassañ ca dvisatam jinasâsane
tesathivavassa(vessa ?)katato (vassaganato, the repetition)
racito nissaro sayam |
navabhû Khuddhasikkhâya muñisâsanabuddhiyâ |

106.

Third part of the MS. No. 19; see also Catalogue of the Burmese MSS., No. 3524. 61 leaves, signed with the Burmese letters gho—jho. 8 lines. Second part (tvai) of another copy of the preceding work. The whole copy was probably composed of three parts.

107.

Burmese MS., see Catalogue of Burmese MSS., No. 3498. Sakk. 1127=A.D. 1766.

Pañcast atthasi achum aprat, a moral work chiefly about the duties of householders. Pâli, with a Burmese version or paraphrase. An accurate account of the contents is given in the Burmese Catalogue, l.l.

The work begins: namo etc.

jitajeyyam-varaṇ buddham̄ tilokaggavināyakam
natvā gīhiṇatipadam̄ vakkh' uddhari tato tato |

athānaththam̄ manati jānātiti manusso | gahaṭṭhasilam̄
nāma pañcaṅgasilam̄ aṭhaṅgasilam̄ dasaṅgasilāñ ca terasa
dhūtaṅgesu ekāsanikaṅgapattapiṇḍikāṅgavasena dve dhū-
taṅgāni ca | imāni sīlāni gahaṭṭhānam̄ vattanti.

108.

151 leaves, the first 150 signed with the Sinhalese letters ka—ñri (the same leaf has the two signatures ke and kai), the last leaf containing an index to the whole work. 8–9 lines; Sinhalese writing.

The *Sārasaṅgaha*. Begins: namo etc.

mahākāruṇikam̄ nātham̄ dhamman tena sudesitam̄
natvāna ariyasam̄ghañ ca dakkhiṇeyyam̄ nirāṅgaṇam̄ |
dassayissam̄ samāsenā pavaram̄ Sārasaṅgahanam̄
samāharitvā vividham̄ nayam̄ sotasukhāvahan ti |

Conclusion :

Dakkhiṇārāmapatino Piṭakattayadhārino
Buddhappiyavhayatherassa yo sissān' antimo yati |
tena Siddhatthanāmena dhīmatā suciyuttinā
therena likhito eso vicitto Sārasaṅgaho |

The work is a short encyclopædia of Buddhist theology and cosmology. It is divided into the following chapters : buddhānam abhinibhārakathā (ends f. kī)—tathāgatassa acchariyakathā (f. kām')—pañcaantaradhānakathā (f. khu')—mūnino cakkavattino ca cetiyakathā (f. khū')—sammajjaniyāphalasaṅghanayo (f. khṛi')—dhamme acchariyakathā (f. kho')—saṅghe acchariyakathā (f. gū')—niddāvibhāvanam̄ (f. gri')—supinavibhāvanam̄ (f. gli')—ratanadvayasantakapari-vattanakathā (f. gli')—saraṇagamanassa bhedasaṅghanayo (f. ge')—sīlānam̄ pabhedasaṅghanayo (f. ghi)—kammaṭṭhā-nasaṅghanayo (f. gho)—nibbānassa vibhāvanam̄ (f. ghau)—ratanattaye agāravavibhāvanakathā (f. ghau')—janakādi-kammaṭṭhānasāṅghanayo (f. niu)—ānantariyakammavibhāvanam̄ (f. nri')—micchādiṭṭhivibhāvanam̄ (f. nli')—ariyūpavā-davibhāvananayo (f. nli')—kuhakādīnañ ca kathāsaṅghanayo

(f. ne')—maccherakathâ (f. nai')—tividhaggivibhâvanakathâ (f. nâm')—dânâdipuññasâṅgahanayo (f. cû)—sattânam âhârabhedanayasaṅgaho (f. clî')—yonivibhâvananayasaṅgaho (f. cha)—pumitthiparivattanakathâ (f. chi)—yuvatînam sarûpavibhâvanam (f. chu)—pandakânam vibhâvanam (f. chu')—nâgânam vibhâvanakathâ (f. chri')—supannânam vibhâvanakathâ (f. chri')—petânam vibhâvanam (f. chli)—asurânam vibhâvanam (f. chli)—devatânam vibhâvanam (f. chli')—mahivaḍḍhanakathâ (f. che')—mahicalanakathâ (f. chau')—vuṭṭhivâtâdinam saṅgahanayo (f. ja)—pakiṇnakakathâ (f. je')—iddhividhâdisaṅgahanayo (f. jhu')—lokasan̄thânakathâ (f. n̄ri').

109 (Turnour Collection).

73 leaves, signed with the Sinhalese letters ka—ñří (the first leaf containing an index of the chapters has no signature); 10–9 lines; Sinhalese writing.

The *Lokadîpasâdra*. A collection of chapters on different subjects arranged according to a cosmological schema. The introduction begins:

set̄ham set̄hadadam buddham loke lokagganâyakam loka-bandham mahâviram lokanâtham namâmi 'ham.

Subscription: Siriratanapurâbhidhâne uttamanagare setakuñjarâdhipatibhûtassa mahârañño mâtubhûtâya Susaddhâya mahâdeviyâ kârîte ti | punapaṭalachâdite soṇnamayamahâvihâre vasantena sflâcârâdisampannena Tipiṭakapariyattidharena saddhâbuddhiviriyapatimâṇditena Sihâdipe araññavâśinam pasatthamahâtheránam vamsâlankârabhûtena Medhamkaramahâtherâkkhyappatitenâ Samgharaññâ karato 'yam Lokappadîpakaśâro ti | — — Lokappadîpakaśârapakaraṇam Mahâsaṅgharâjena Dayarâjassa garunâ racitam samattan ti.

The chapters, as given in the index, are:

I. saṅkhâralokaniddeso. II. nirayagatiniddeso. III. petagatiniddeso (comprehends: sâmaññadukkhavaṇṇanâ—tirokuddasuttam—mahâdevavatthum—pâsânapetavatthum—pâsânatthambhapetavatthum—kasipetavatthum—addhatandulapetav.—patâkap.). IV. tiracchânagatiniddeso. V. manussagatiniddeso¹ (comprehends: thûpârabbhakathâ—thûpakara-

¹ This chapter contains almost entirely extracts from the Mahâvarpsa. The story of the Mâgadha kings and the former kings of Ceylon is given very shortly; the account of Duṭṭhagâmani's works is almost identical with the Mahâvamsa.

ṇakathā — mahādhātunidhānakathā — Abhayaduṭṭhagāmani-
rañño Tusitadevalokagamanam—Asokamāliniyā uppattikathā
—Sālirājakumārassa uppattikathā—bhatikammakaraṇakathā).
VI. sattalokaniddeso (comprehends: atṭhakkhaṇaparidīpana-
kathā—kāmāvacaradevānam uppattikathā). VII. okāsaloka-
niddeso. VIII. pakiṇṇakanayasāraniddeso.

110.

Burmese MS., see Catal. of the Burmese MSS., No. 3495, 1.
Ratanamālā che kyam, a medical work; Pāli text with
Burmese Nissaya. The MS. is very incorrect. The Pāli
introduction begins:¹ namo tassa etc.

sampannā puñaamitam piyajarakhilajanam (piyadh° B.)
buddha(m) trelokasaranam ārabbhā 'dha pranamyam
(idha atthayojanam B.) |
jararogā yadi bhavā tato nikkhitum
ratanamālācariyo osaṭhā (°tham B.) gāyāgāyati |

111 (Turnour Collection).

Miscellaneous Pāli and Sinhalese MS., written in Sin-
halese characters. I here omit the parts which are merely
Sinhalese.

No. 2. 3 leaves (ka—ki); 8-7 lines. The last page con-
tains the title: Asgiri Wihāre Indavallugoda Unnānsē wisin
amutuwen tanāpu ashtakayayi. 8 verses in honour of “Jorji
Tarnāru” (George Turnour); Pāli with Sinhalese version.

No. 3. 4 leaves (ka—ki); 7-8 lines. Similar 8 verses,
Pāli with Sinhalese version.

No. 5. 1 leaf; 8 lines (only the first page is written). 8
verses in honour of Buddha.

No. 6. 2 leaves (ka—kā); 8 lines. Title: Asgiri Wihāre
Miyanamade Unnānsē wisin amutuwen tanāpu ashtakayayi.
Contents similar to No. 2.

No. 7. 4 leaves without signature; 7-8 lines. 7 verses in
honour of Buddha, Pāli with Sinhalese version.

No. 9. 5 leaves (kha—khu); 7-9 lines. Beginning of the
Mahāparinibbānasutta, Pāli text with Sinhalese version. The

¹ The readings marked with the letter B. are those of the text as repeated in
sections in the Burmese version.

text ends with the words : Vajjīnam pātikamkhā no parihāṇīti (end of p. 3 in Childers's edition).

No. 10. 1 leaf containing 3 verses in honour of Turnour.

No. 11. 1 leaf containing statements about the bringing over of the Bodhi-tree from India to Ceylon.

No. 12. Another leaf treating of the same subject.

No. 13. One leaf containing Pāli and Sinhalese notes on the words saddhammā antaradhāpenti.

No. 15. One leaf containing an extract from the Aṅguttarāṭṭhakathā (dukanipātavāṇṇanā) about the places where Buddha sojourned during the rainy season.

No. 17. 4 leaves ; 8-7 lines. 8 verses in honour of Turnour, Pāli with Sinhalese version.

No. 18. 10 leaves, signed with the Sinhalese letters gu—gau ; 7-8 lines.

Beginning of an account of six hair relics of Buddha given by him to six Theras; the little treatise is called in the introductory stanza *Thúpavāmsa*. Begins : namo etc.

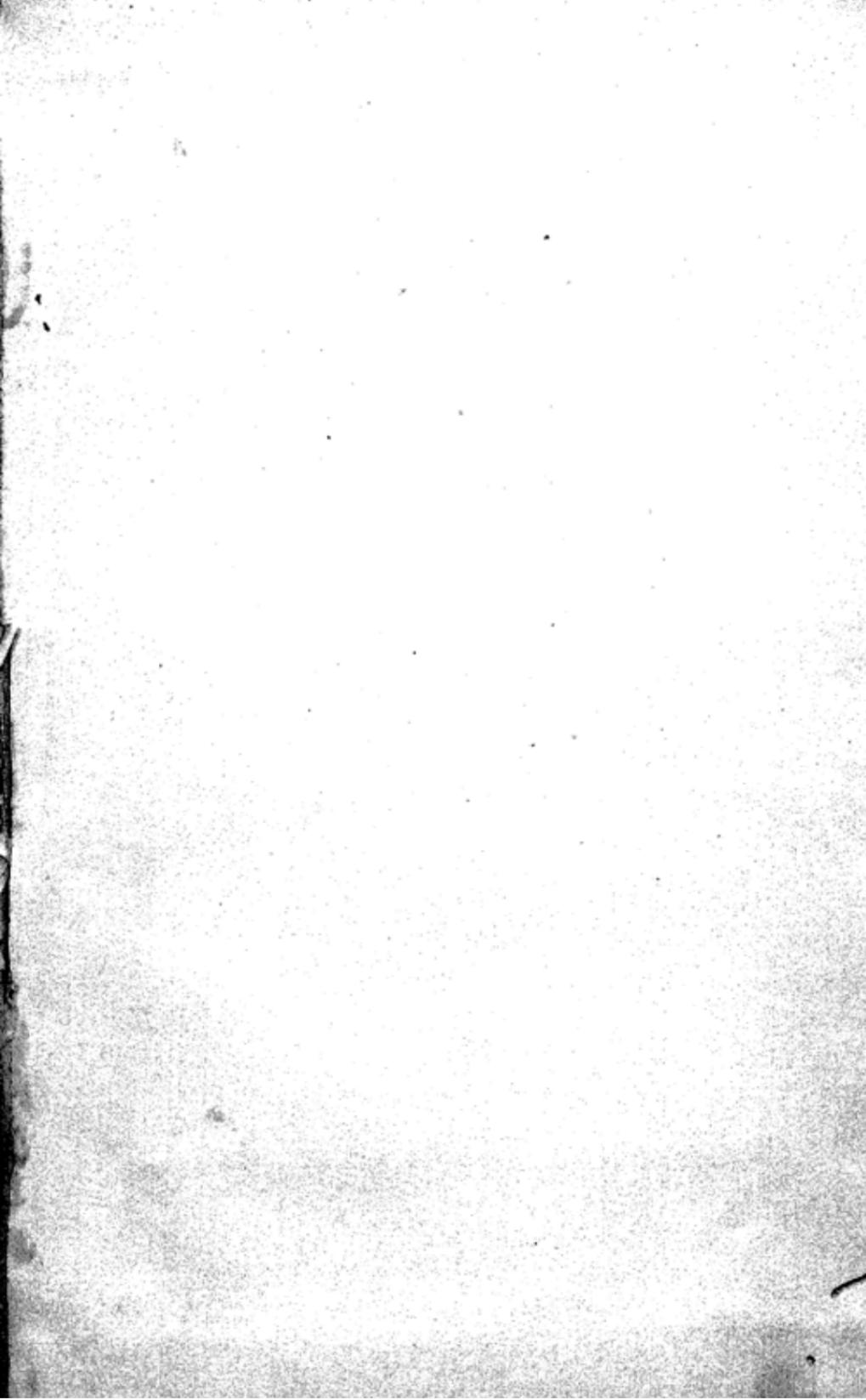
buddhañ ca dhammañ ca gaṇam namitvā aggam visud-
dham janapumūkhettam
chakesadhātūnañ ca *Thúpavāmsam* vakkhām' aham sāsa-
navaddhbanāya |

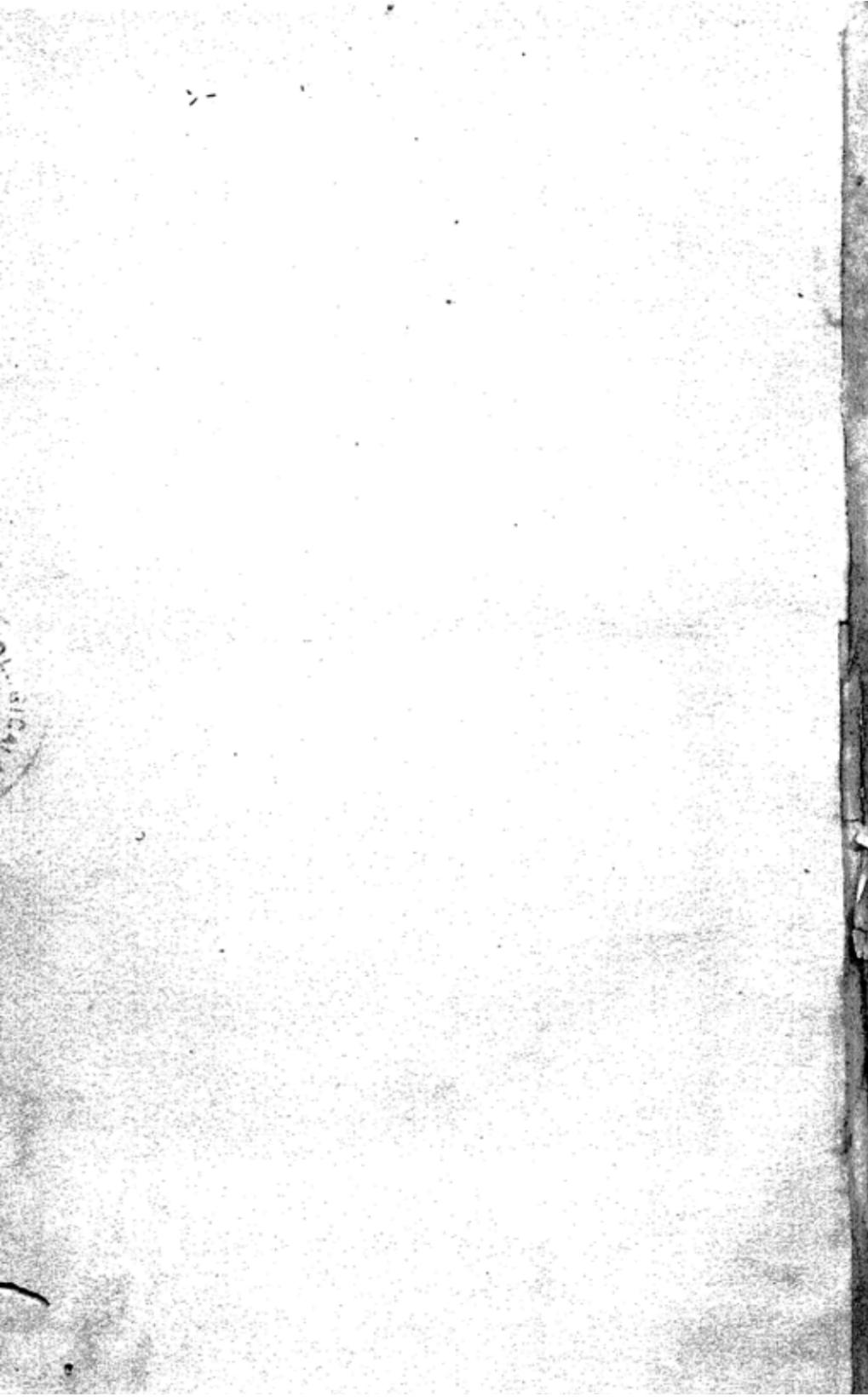
ekasmim kira samaye amhākam bhagavā Rājagahe viharati
Veļuvane Kalandakanivāpe tatrāpi kho bhagavā catunnam
parisānam dhammām desesi ādikalyāṇam majjhe kalyāṇam
pariyosānakalyāṇam sāthham sabyañjanam kevalaparipūṇṇam.
tena kho pana samayena Anuruddho Sobhito Padumuttaro
Guṇasāgaro Nānapandito Revato ti cha khināsavā eka-
cchandā hutvā tena bhagavā ten' upasampamīsu etc.

The fragment ends: Revatatherassa hatthato anūpamam
kesadhadātum sampaticchitvā gandhodakanūnāpetvā suvanna-
rajatamayehi pupphehi dīpehi ca dhātu khamāpetvā cango-
tāke ṭhapesum tam khaṇāñ neva hetṭhāvuttappakārāni patha-
vikampanādini acchariyāni pāturahesum dasa sahassa ca.

17504







D.G.A.80

CENTRAL ARCHAEOLOGICAL LIBRARY,
NEW DELHI

Call No.— 091.49137 / I.O.L./old.

Acc. No.— 17504

Author— Oldenbourg, Hermann

Title— Catalogue of Pali MSS. in
the India office library.

Borrower's Name | Date of Issue | Date of Return

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.

S.E. 149, N. DELHI.